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OUR CHURCH MUSIC IN THE LIGHT OF ECCLESIASTICAL LEGISLATION.

ALTHOUGH nearly five years have passed since the Sacred Congregation of Rites published the decree "Quod S. Augustinus," together with a formal letter to the Italian Episcopate, prescribing the observance of certain regulations *de cantu sacro*, there is still considerable diversity of opinion as to the extent to which that decree of the Sacred Congregation of Rites must be considered binding or directive in the United States and missionary countries generally. It was stated in the newspapers, at the time of its appearance here, that it was addressed to the Bishops of Italy; but copies of it, in the language of the Church, were mailed to the Bishops in the United States and elsewhere. The decree declares that sacred music is a department of the Roman liturgy; and the Roman liturgy is observed in the United States as it is in Italy. We can readily imagine the reasons why the document should have been addressed to the Bishops of Italy before all others, since abuses tolerated in the centre of ecclesiastical legislation might furnish an excuse for inaction and delay of reform in other places. But there are no reasons why in all other respects the document should not apply to this country. Even if the decree were addressed to Italy exclusively, it would still deserve our respectful attention, and in consequence bring us to the conviction that it applies in every respect to the Church in America. The very fact that the decree comes from the Sacred Congregation of Rites, that

it is approved by the Holy Father, and is by him ordered to be published, commends the precepts and suggestions which it contains, so long as the subject-matter is of equal importance to the Church here, whilst other conditions admit of these precepts being carried out in detail. The following remarks have been suggested by this aspect of the decree, and by the efforts which have been made in various places where the subject of Church music has received becoming attention.

I.

If we look at the decree in its entirety, we note that it divides into two main parts. The first of these considers the subject of Gregorian Chant in general. This part was separately approved by the Sovereign Pontiff, on June 7, 1894; the second part is more specific, giving rules and practical directions for the execution of the chant. This portion received the formal approval of the Pontiff on July 6, 1894. In the introductory instruction the Sacred Congregation adverts to the differences of ecclesiastical chant, and briefly reviews the development of the present order of things. Though the Gregorian standard had been fixed in accordance with the wishes of the Council of Trent, by Pope Paul V, and again by Pope Pius IX, and still later by our present Pontiff, the opposing schools alluded to renewed (or continued) their pious and musical disputes. The standard as fixed by Pope Paul V was represented by the edition of the Roman Gradual, which issued, under his direction, from the Medici Press. It is now found in the edition of that work printed at Ratisbon, by the Pustets, who were specially designated as the authorized printers of the liturgical books by Pius IX. This edition is the one which has the express approval of the Holy See, being distinctly recommended by the reigning Pontiff and the Sacred Congregation of Rites. But the Sacred Congregation does not make its use obligatory on each and every church, and in this respect, as in others, remains true to Rome's ancient policy of prudence in the manner of urging reforms. But it would be an error to assume, because the use of the Ratisbon edition has not been made obligatory for

individual churches, that variances from the standard of the chant are either sanctioned or even licensed. On the contrary, the Holy See desires uniformity; but it understands that the particular imprint of a firm is not essential to securing this uniformity, and that other editions may be produced, no less correct, though different in form from the so-called *typical* edition. As a matter of fact, the Ratisbon books of sacred chant are universally used in the United States, if we except some old editions printed in Belgium and Quebec, to which Catholics who come here from those countries cling with traditional preference. Hence we may infer that the instruction of the Sacred Congregation regarding this point of the Decree on Sacred Chant meets with ready acceptance among us.

The second portion of the decree calls for distinct examination and interest in the United States. It deals with two categories of reform—a positive and a negative element. In the first we have "rules concerning the music to be used in ecclesiastical functions;" in the second we have directions by which the study of sacred music is to be promoted and existing abuses are to be corrected. The general rules are twelve in number, and they relate to the class or kind of music that may be used in church, the manner in which it should be performed, and the language that should be employed in liturgical song. The rules are necessarily *general*, as every experienced Catholic chorister will observe. They are as follows:

(1) Every composition which is inspired by the character of the sacred ceremony, and which is in keeping with the sense of the rite and the liturgical words, is capable of exciting the devotion of the faithful, and in so much is worthy of the House of God.

(2) Of such a nature is the Gregorian Chant, which the Church regards as her own, being the only one which she adopts in her liturgical books.

(3) Part music and chromatic music is also suited to religious functions, if it be marked by the same characteristics.

(4) Part music, the compositions of Pier Luigi da Palestrina and of his faithful imitators, is very worthy of the House of God. As to chromatic music, that is worthy of divine worship which is composed by the great masters of different schools, both Italian and foreign,

especially the compositions of those Roman masters whose works have been praised for their religious character by competent authority.

(5) Since a piece of part music, though it may be perfect in itself, may, through bad execution, become indecorous, it ought to be replaced by the Gregorian Chant in the functions of the Church when otherwise one is not sure of a happy result.

(6) Figured music for the organ ought generally to be of a sedate and grave tenor, as is suited to the nature of that instrument. The accompaniment ought to sustain the chant and not to drown it. In preludes and interludes, the organ and the other instruments ought to preserve a sacred tone suited to the character of the sacred function.

(7) The tongue to be used in the chant sung during strictly liturgical functions is the tongue belonging to the rite, and the pieces *ad libitum* ought to be taken from the Sacred Scriptures, from the office, or from hymns and prayers approved of by the Church.

(8) In other functions the vernacular may be used and the words taken from devout and approved compositions.

(9) It is severely forbidden to use in church any profane music, especially if it be inspired by theatrical motives, variations, and reminiscences.

(10) In order to safeguard the respect due to the liturgical words, and in order to prevent prolixity in sacred functions, all music is forbidden in which the words are even in the slightest measure omitted, turned aside from their sense, or indiscreetly repeated.

(11) It is forbidden to divide into separate pieces such verses as are necessarily connected.

(12) It is forbidden to improvise a *fantasia* upon the organ by such as are not capable of doing it with decorum and in a way calculated to respect the rules of music and to foster the piety and recollection of the faithful.

II.

General as these rules are, any one who will read them carefully will see that they are sufficiently specific to guide us in the composition and performance of music for the Church. Read attentively the very first rule, and mark that a piece of music, in order to be proper for performance in church, must receive its inspiration from the sacred ceremony, and be in keeping with the sense of the rite and the words of the liturgy. Lacking these characteristics, it is not

of a sort to excite the devotion of the faithful, and hence not worthy of the House of God. What plainer instruction for the Catholic chorister, choirmaster, and organist? Could the composer who intends or wishes to write a piece of music for church recital be more specifically informed as to what is required of him, and of what will *not* suit the truly Catholic choir? If this rule be loyally observed in our choirs, what a vast amount of musical trash—we cannot call it sacred music—will be laid aside or burned! In the heaps will appear names that are now fairly worshipped in the organ-lofts—names such as Von Weber, Generali, Mercadante, Zingarelli, Giorza, Concone, besides many others of lesser note, such as Millard, Farmer, Rossi, Dumonti, Weihl, etc., etc. Beautiful music, it is true, has been produced by the men who are represented by these names, but not one work of theirs, that I can recall, which is inspired by the sacred ceremonies of our Church, or in keeping with the meaning of the rite and the words of its liturgy. Instead of quickening the devotion of the faithful, this sort of music awakens memories of the opera-house, of the concert-hall, and, some of it, even of the ball-room.

I may call attention to this first rule for another purpose. There was in this country, some years ago—and perhaps there is now—a school of church musicians who insisted that, outside of Gregorian Chant, no music becomes the House of God but such as they composed or approved. The rule condemns the assumptions of this school. It tells us that, no matter what the school or who the composer, that composition is worthy of the House of God which receives its inspiration from the character of the ceremony and the liturgical rite. The above-mentioned school set up a standard of melody and harmony to which all church music should conform. Such proceeding would confine the music of the Church in too close fetters, and limit the scope not only of genius but also of piety,—for piety frequently finds its noblest expression in sacred music. As there is no limit to the variety and exercise of musical genius which furnishes the secular world with delights, so there is none to that which

increases devotion, aiding priest and people in holy communion of sentiments to reach the throne of God.

The decree does not, in express terms, require that the musical composition worthy of the House of God shall be what the common estimate accounts as beautiful, either in melody or harmony. There is probably no absolute standard of beauty in music; it depends on the individual ear or taste, or on the extent of natural or acquired musical culture. No doubt, in one sense we all admit—and the Sacred Congregation took for granted—that any musical composition worthy of the temple is beautiful, or that, to be so worthy, a composition should be beautiful. When I speak of musical beauty as a quality of sacred song, I must be understood as alluding exclusively to the musical beauty which affects the heart rather than the ear; which pleases the ear of the soul rather than that of the body; which uses the ear only as a passage to the soul. Considered from this point of view, some very simple pieces of music are beautiful, while some very difficult and complex ones are anything but beautiful.

The fifth general rule demands strict attention: "Since a piece of part music, though it may be perfect in itself, may, through bad execution, become indecorous, it ought to be replaced by Gregorian Chant in the functions of the Church, when otherwise one is not sure of a happy result." The decree requires, then, that the part music used in our choirs be well rendered; that it shall not be spoiled by bad execution, and thus be made indecorous; and the choirmaster is thus enjoined, in case he is not sure of a happy result, to lay the piece aside and have the corresponding portion of the office sung in the Gregorian Chant.

Compliance with this rule, it is much to be feared, will be difficult in some American choirs. The singers in our choirs are for the most part amateurs, and many of them are young and without experience. Their way is to rehearse a piece of music as well as they can. When they have gone over it several times and have grown tired of rehearsal, they sing it in church, taking chances, as they say, of performing it well or ill. If they do it well, they are glad; if they do it ill, they are

not particularly sorry. If, after rehearsing the piece for weeks, the choirmaster were to lay it aside and bid his singers turn to the Gregorian Chant, it is more than likely that they would leave the choir and never return. The only preventive or remedy of such an evil is to have in the choir no singers who are unwilling to sing for the glory of God and the order of His House, instead of seeking in the service merely their own vain-glory or temporal profit. Every pastor in this country knows, however, that it is not only difficult, but practically impossible, to fill the choirs with singers thus religiously intentioned.

The ninth rule says: "It is severely forbidden to use in church any profane music, especially if it be inspired by theatrical motives, variations, and reminiscences." *Profane music?* Does this mean only music that has been composed and originally intended for profane (secular) purposes, such as the opera, the concert, or ball-room? That such music is forbidden in church is as plain as the language of the rule. But is this the *only* profane music prohibited? Alas! many of the compositions now used in our choirs—I mean those especially intended by the composer for use in our churches, and set by them to words of the liturgy—are full of theatrical motives (motifs), variations, and reminiscences, and, even without these, are *profane* in well-nigh every characteristic. I believe this is the profane music particularly branded in Rule 9, and forbidden to be used in our churches. Besides this, there is the profane music not originally designed for ecclesiastical use. One may occasionally hear in Catholic churches a certain trio from Verdi's opera *Attila*, a duet from his *Trovatore*, a bass solo from Mozart's *Zauberflöte*, another from Halevy's *La Juive*, and a soprano solo from Von Weber's *Der Freischütz*. I recently heard Kücken's well-known love song, *Good-Night, Farewell, My Own True Heart*, sung to the words of the hymn to the Blessed Sacrament, *O Salutaris Hostia!* A composition which is in great vogue in small choirs, as music for the *Tantum ergo*, the composition of which is ascribed to one Rossi, might commonly have been heard many years ago, as a popular love-and-wine song in the beer-gardens of Prussia and eastern

Holland. I will go so far as to say that, even if the decree of the Congregation be not intended for this country, its ninth rule should assuredly have force here to drive this sort of music from our churches.

But how does such music get into our churches? It is brought by the young people, who, generally speaking, are allowed to sing what they choose in our choirs. Sometimes, too, the organist brings it in, to please a favorite singer who desires to sing it and thus create an impression among the pew-holders. The bulk of our choirs are of the volunteer kind. As the singers who do not work from supernatural motives, or who are not paid for their services, may leave the choir at any time, the organist naturally hesitates to incur their displeasure by refusing to permit them to sing their chosen pieces, to which liturgical words have been set for the occasion. In some instances, indeed, the organist himself is as fond of this forbidden music as the singers, and suggests the selection of such pieces. Again, nearly all our best organists are professional music-teachers, vocal or instrumental. In their classes they sometimes have young persons who sing beautifully. It would be much to the organist's credit as a teacher —a good advertisement of his business—if the pupil were heard in the church in a piece calculated to exhibit the high character of his teaching; and the pupil would like very much to sing a *solo* in church, as it would be a step towards gaining the confidence necessary for singing before concert audiences. The favors being thus mutual, the thing is arranged. The choice of a piece may be Gounod's *Ave Maria*, though, as that has become somewhat hackneyed, it is very probable that the "prayer" in *Faust* or that in *Der Freischütz* will have the preference. Of course, the singer delights the pews and the organist has his reward. But as there is not a young lady in that choir who is not quite sure that she can sing as well as the organist's star pupil, the poor man is threatened with a weekly rebellion. He capitulates by permitting each member of his choir, in turn, to sing *solos* or parts in *duets* or *trios*, and to select whatever pieces they please. This is one of the ways (there are others) by which the profane music is in-

troduced into our churches, with its theatrical motives, variations, and reminiscences, and is sung in the presence of the Blessed Sacrament.

The tenth rule is of the greatest importance, in view of abuses that are almost universal in our country: "In order to safeguard the respect due to the liturgical words, and in order to prevent prolixity in sacred functions, all music is forbidden in which the words are, even in the slightest measure, turned aside from their sense, or indiscreetly repeated." Apply this rule, as a test, to nine-tenths of the "Masses" that are now sung in our organ-lofts, and how many of them could remain? How many of them are not condemned and forbidden by this rule? I take up the first that comes to my hand, and open it at the *Credo*. Shall I copy that part of the Mass as it is printed in this book before me? Here it is:

Credo in Unum Deum, Deum Patrem Omnipotentem, Factorem coeli, et terrae visibilium omnium visibilium omnium et invisibilium et in Unum Dominum Jesum Christum et in Unum Dominum Jesum Christum Filium Dei Unigenitum Filium Dei Unigenitum et ex Patre natum et ex Patre natum ante omnia saecula ante omnia saecula Deum de Deo Lumen de Lumine Lumen de Lumine Deum Verum de Deo Vero Deum Verum de Deo Vero de Deo Vero de Deo Vero Credo Credo Credo Credo Credo Genitum non factum Consubstantialem Patri Genitum non factum Consubstantialem Patri per quem omnia facta sunt, qui propter nos homines, et propter nostram salutem descendit de coelis de coelis descendit de coelis descendit de coelis de coelis de coelis de coelis et incarnatus incarnatus est de Spiritu Sancto ex Maria ex Maria Virgine et homo factus est crucifixus etiam pro nobis crucifixus etiam pro nobis etiam pro nobis crucifixus crucifixus sub Pontio Pilato sub Pontio sub Pontio Pilato sub Pontio sub Pontio Pilato passus et sepultus est passus, et sepultus est passus et sepultus est sepultus sepultus sepultus est passus passus sepultus est sepultus est et resurrexit et resurrexit tertia die tertia die secundum Scripturas et ascendit ascendit in coelum sedet ad dexteram dexteram Patris dexteram Patris Credo Credo Credo Credo Credo et iterum venturus est cum gloria et iterum venturus est cum gloria judicare vivos et mortuos cujus regni non erit finis non erit non erit finis non erit finis Et in Spiritum in Spiritum Sanctum Dominum et in Spiritum in Spiritum Sanctum Dominum et Vivificantem qui ex Patre

Filioque procedit, qui cum Patre et Filio simul adoratur et conglorificatur et conglorificatur qui locutus est per prophetas per prophetas et unam sanctam Catholicam et Apostolicam Ecclesiam Confiteor unum Baptisma confiteor unum Baptisma in remissionem peccatorum peccatorum Et expecto resurrectionem mortuorum Et vitam venturi saeculi venturi saeculi venturi saeculi venturi saeculi amen amen amen amen amen amen amen amen amen et vitam venturi saeculi et vitam venturi saeculi amen amen amen amen amen amen amen amen vitam venturi saeculi vitam venturi saeculi amen amen amen amen amen amen et vitam venturi venturi saeculi venturi saeculi amen amen amen amen amen amen amen amen amen amen amen amen amen Credo Credo Credo Credo Credo.

On rereading this I find it more ridiculous than I at first expected—so much so, indeed, that I hesitate to say it would not be scandalous to print it. And yet it is an exact copy of the *Credo* as printed in the music book, and as sung in our churches, including all the repetitions, omissions of punctuation, and severances of prefix. Is such a composition forbidden by the Sacred Congregation of Rites? Who that has read Rule 10 can say no?

But is not this "Mass" exceptional? No; a much worse specimen might be given, if it were searched out from the same pile from which the above is taken. It must be admitted that *omission* is not one of the faults of this composition. But how rich it is in *repetition!* On the same music shelves is one "Mass" in the *Credo* of which the *Et in Spiritum* is wholly ignored—the composer may have been a Jew or a Unitarian.

Is it not strange that the text of the most sacred portions of our liturgy, thus mutilated and made ridiculous, is permitted to be published and received in our choirs? No Catholic publisher is allowed to issue a book relating to our religion or our liturgy without previously submitting it to ecclesiastical authority for examination and approval; and yet a book in which the most sacred parts of our liturgy are mutilated or jumbled into a hodge-podge by some money-seeking musician, perhaps a Protestant, an infidel, and issued, perhaps, by a publisher who never crossed the threshold of a Catholic

church, is not only permitted to have freedom of circulation among our people, but is elevated to a place of distinction in our churches by being made a text-book of sacred song in our choirs! While, at the present time at least, it cannot be expected that our bishops and clergy shall be censors of music, I respectfully submit that the ordinary censorship exercised in regard to books relating to our religion, our worship, and our liturgy, should be exercised also in regard to *the words* of the musical compositions used in our choirs. I believe, too, that if this were done, it would quickly lead to the much-desired reformation in our church music.

It will be observed that, besides aiming at safeguarding the respect due to the liturgical words, the tenth rule has another object, viz., "to prevent prolixity in sacred functions." Now, the *Credo* quoted above would take thirty or forty minutes to perform, if the prelude and all the many interludes for organ and orchestra were played, and the entire "Mass" could not be rendered in less than an hour and a quarter. Fancy an aged prelate, or a priest who has probably been in the confessional until near midnight on the eve of some great feast, fasting and waiting for the end of all this! For the people in the pews it may be a pleasant waiting—it is a good concert for a small fee—and for the people in the organ-loft it is very glorious; but for the fasting celebrant at the altar, who dare not listen to it for fear of distractions, it must be very painful indeed. But the aged or feeble man is forced to wait, and fast, and suffer. He dare not go on with the sacred ceremony until the choir permits him. He is wholly at the choir's mercy, and must sit or stand as long as the singers wish to sing. The authority of the master of ceremonies is recognized in the sanctuary; but, on this occasion, the autocrat of the organ-gallery rules the master of ceremonies and everybody else. Every measure of that *Credo* must be sung just as the vain or impious composer made it, even though it be necessary to say *Amen*, not thirty-eight times only, but one hundred and thirty-eight times—and then the poor celebrant is alarmed when he hears *Credo* shouted at the close, fearing that they are going to sing it all over again! The main pur-

pose of the "artist" composers, when they undertake to make sacred music for our choirs, is to complete a musical design; and this design completed, the liturgical text is forced to fit it, no matter what repetitions, or even omissions, may be necessary. The meaning of the liturgical text is utterly disregarded; indeed, it is used only as a framework on which to mount the musical design.

III.

As to the tongue to be used in strictly liturgical functions, the decree says (Rule 7) it should be the tongue belonging to the rite—that is to say, with us, Latin. I have frequently heard pieces in Italian sung at the offertory of the Mass, and once or twice pieces in English. Italian being the language used in the most select schools of "vocal culture," the pupils of those schools prefer to sing in that language, when invited to sing solos in our churches. As to the subject of the Italian pieces they sing, few people in the pews have any idea what it might be, and the priest at the altar is too far away to distinguish the words. It may be an address to "Mephisto," from *Faust*, or it may be a scene from *La Traviata*. It matters naught to the singer, as she (and the masculine pronoun fits here sometimes as well) cares only to gain the approval, the silent applause, of the audience. The attention of the organists should be drawn to the decree of the Sacred Congregation of Rites; yes, for the honor of the House of God they should be required to study it and *obey* it.

Let me say a word as to the pieces that are sung for "Offertories." They are quite numerous, and, with the exceptions just alluded to, are generally taken from some hymn or prayer of the Church. In nine cases out of ten, however, the piece sung is *Ave Maria*, or *O Salutaris Hostia*. Now, though to most lay people it may not seem improper to sing, at any time, the Angelical Salutation or the hymn to the Blessed Sacrament, yet it is sometimes not proper to sing either of these in the Mass. The Roman Gradual gives the *O Salutaris* no place in the Mass on any day in the year. It is reserved for Benediction of the

Blessed Sacrament. The *Ave Maria*, according to the Rubric, is sung in the Mass only on certain feasts of the Blessed Virgin and the Sunday before Christmas; and then only the first portion of it, or the words spoken by the angel to Mary, is sung. On the feast of the Immaculate Conception the offertory closes with the words: "Benedicta tu in mulieribus"—to which is added "Alleluja."

And yet we hear these sung as "Offertories" on any and every Sunday and feast day. Singers in Catholic choirs ought to know—the organists or choir directors, at all events, ought to know—that the Offertory (*Offertorium*) of the Mass changes from feast to feast. It is not the same, for example, on Easter Sunday as on Christmas Day; on the first Sunday of Lent as on the first Sunday of Advent; nor the same on the second Sunday of Advent as on the first Sunday; nor on the feast of Corpus Christi as on that of the Precious Blood. The Offertory of the Mass for the feast of St. Polycarp differs from that of the Mass for the feast of St. John Chrysostom; and the Offertory proper for the Mass on the feast of St. Patrick would not be proper for that on the feast of St. Augustine, or of St. Boniface.

Just here I fancy I hear exclamations from the choir people. They say this is all new to them. They ask, how are they to know the proper Offertories for the various feasts? And some of them add that, anyhow, those proper Offertories are set only in the Gregorian Chant, which is a strange language to them—and that even if they could sing the chant they would not do it, as the people in the pews do not like it! Quite a heap of difficulties, is it not? I know them all; I have heard them all, and a bigger store of them, before now. The people in the choir sing for the people in the pews, and this is why they cannot, and would not, anyway, sing the Gregorian music. I may say here that there is no good reason why all the proper Offertories for the various feasts of the Church should not be set in five-line, harmonized music, as well as the *O Salutaris* and the *Ave Maria*.[1] It is not so difficult a task for any good organist to

[1] As a matter of fact, they are to be found in a very convenient and elegant form, and at very reasonable price, in the lately published *Enchiridion Gradualis Romani*. Cf. AM. ECCL. REVIEW, August, p. 207, for a notice of same.

set one of these Offertories to music, and it might be done, in an hour's time or less, by any one who understands his business at the organ.

As to the choir's difficulty of not knowing what is the proper Offertory for each feast, I will only say that every Catholic organist or choir director should be so familiar with the Gradual and the little directory (called the *Ordo*) used by priests, as to be able to point at once to the Mass for every feast of the liturgical year.

The objection which I put into the mouth of choir members, namely, that they do not know the chant, because they do not like it; and they would not sing it if they could, because the pews do not like it, is not a mere fancy of mine, but an actual fact. Gregorian Chant is going out of our choirs, and very fast. And why? Because the young singers of our choirs, who cannot sing it because they do not know it, are permitted to banish it. Even the beautiful office of Vespers is now, in many churches, being divorced from the Gregorian Chant, and the Psalms are sung in music of the Lambillotte, Mercadante, and Generali style. Vespers in this style are labelled (I might say libelled) "Musical Vespers." They are very florid, ornate, and theatrical, and generally made up of only two Psalms and the *Magnificat*. The antiphons are wholly ignored. Vespers in the grand old chant of the Church, to which the Psalms are wedded, are monotonous, say the young people of the choirs—and the remark is echoed from some of the pews. There is probably some truth in the remark; for the office of Vespers is seldom sung as it ought to be. I affirm, however, that if Vespers were sung according to the directions of the *Vesperale*, that is to say, in accordance with the desire of the Church, they would not, they could not, be monotonous. In many choirs, where the organist and the singers are unacquainted with the Vesperale, the Vespers proper of Sunday are sung, substituting the *Laudate Dominum* for the last psalm, and omitting the antiphons. This, I confess, becomes monotonous to one who hears it fifty-two or more times a year. But as the Vespers change from feast to feast, almost from day to day, the Sunday Vespers occur only occasionally. The changes of feast bring changes of the

Psalms, the antiphons, and the hymn. Besides this, the tones (or tunes) of the Psalms and *Magnificat* change with the feast. It would occupy too much space to give examples of the numerous and interesting changes in the office of Vespers as the ecclesiastical year passes on from the first Sunday of Advent to the last after Pentecost.

Efforts should be made to prevent the divorce of the Vespers from the Gregorian music. They are wedded by Holy Church, joined together by divine ordinance; and what has thus been joined together the choir should not be suffered to put asunder. At least that much of the chant which belongs to Vespers should be retained in the choir. If the choir do not know the Vesper chant they should be taught it, and it is the duty of the organists to teach the singers. A half hour's instruction and rehearsal every week would enable any choir to sing properly the antiphons, Psalms, hymn, versicles, and responses, and the *Magnificat* of the Vespers proper of every feast. I feel confident, too, that once the members of an ordinary choir have learned to sing liturgical Vespers easily, they will appreciate both the beauty and variety of our Church music. And the organists have no good excuses for neglecting to instruct their singers in the Vesper music, or for saying that they are unacquainted with the mode of harmonization proper for chant accompaniment. It costs but a trifle to procure the well-known manual entitled *Magister Choralis*, written by Father Haberl, the choirmaster of the Cathedral of Ratisbon, and translated into English by the learned Dr. Donnelly, Auxiliary Bishop of Dublin. This manual will teach anybody who can sing how to sing the chant. The same Father Haberl has published a book for organists which contains the harmonized organ accompaniment for every antiphon, Psalm-tone, hymn, etc., used in the Vespers throughout the liturgical year. These organ accompaniments are conceded to be the best examples of ecclesiastical harmonization that have been written. Their author is the same learned and devout priest-musician who, in 1871, was selected by Pope Pius IX and the Sacred Congregation of Rites to revise and edit the books of liturgical chant published at Ratisbon. With these aids—and they are not the only ones at the command of any American

organist—there should be no difficulty in having liturgical Vespers in every church.

IV.

The second part of the latter portion of the decree is addressed to the bishops or other ordinaries of dioceses. It is an Instruction for the promotion of the study of sacred music, and for the extinction of abuses therein. Since sacred music is a part of the liturgy, the ordinaries are recommended to "take special care of it," and "to make it the subject of opportune prescriptions." Periodicals of sacred music, it says, "may not be published without the *imprimatur* of the ordinary." If periodicals of sacred music may not be published without ecclesiastical permission, we may conclude that *books* of such music may not be published without such permission. If truly Catholic musicians, like Professor Singenberger and Father Graf, may not publish the *Caecilia* or the *Lyra Catholica* without *imprimatur*, we may assume that a non-Catholic publisher in New York or Boston or Chicago will not be permitted to publish books of so-called sacred music and put them into our choirs without the authority of our bishops. This requirement will, as I have already stated, do more than any other to bring about the much-needed reform in our Church music.

No. 2, in this part of the decree, requests the ordinaries to see that their clerics "fulfil the obligation of studying the plain chant;" but as to the other kinds of music and the playing of the organ, no obligation is to be laid on them, in order not to take their attention away from their more serious studies. In case there are found among clerical students any who show special aptitude in such (musical) studies, or who have a particular inclination towards them, they are to be allowed to perfect themselves in them. While there is nothing emphatically prescriptive in this, it is at least an indication of the desire of the Congregation that sacred music be cultivated by the clergy, and that some of them at least may become adepts in it. In Germany and Holland and Belgium, men who are proficient in sacred music are numerous among the clergy; much of the music performed

in the churches is composed by them, and the choirs are generally under their direction. Priest-musicians are a special need of the Church in this country. We should not be wholly dependent for our sacred music on lay composers, some of whom lack both faith and morals, whose sole motive in preparing sacred music (so-called) is to win money and applause. Music, in the language of the Congregation of Rites, is a part of the sacred liturgy; accordingly, the choirs should be under the direction of priests. And the pieces to be sung, if not selected by an ecclesiastic, should at least be inspected and approved by him, to insure that they conform to the liturgical requirements and do not offend against the character of the sacred ceremony.

No. 3 of this portion of the decree requests the ordinaries to see "that parish priests and rectors of churches do not allow musical executions contrary to these regulations, even by recurring, according to their judgment and prudence, to canonical censures against the disobedient."

Strict compliance with this instruction, in America, can hardly be expected at the present time, or within a briet period. Our choir music is in such a condition that much time will be needed for so complete a reformation as is contemplated in the decree. The instruction should, however, receive the earnest and immediate attention of the Catholics who sing in our choirs, and particularly of those organists who are the directors of choirs. The bishops and pastors should be spared the pain of issuing commands in this matter; and they will be spared if the organists and singers, voluntarily and with true Catholic hearts, enter into the spirit of the decree of the Sacred Congregation of Rites, and begin the reform of church music themselves. I have no doubt that every Catholic chorister who sings not for the vain purpose of exhibiting a fine voice, which is God's gift, but rather for the honor and glory of Him who gave it, and for the order of His House, will find himself in accord with the spirit which animates this most important document, and will aid in the accomplishment of its holy purpose.

JOHN HYDE.

Chicago, Ill.

THE SISTERS OF LORETTO.

(SECOND PART.)

Seventh Article of American Foundations of Religious Communities.

IN order to obtain the approval of the Holy See for his Institute and the privilege of collecting alms in Belgium for the Kentucky mission, Father Nerinckx set out for Europe in 1815. He went first to his native Flanders, and thence he travelled to Rome by way of Loretto. He arrived at his journey's end in April, 1816. Of this visit he has made the following record:

"I will now tell you how I fared in Rome. I arrived there on Thursday before Passion Week. A congregation of Cardinals was held at the Propaganda the next Monday, and it pleased the Lord that the business, the documents of which I had sent last year from Kentucky, was just brought before it for solution. After the session I had the honor of an interview with one of the Cardinals, who was so kind as to assure me that the Congregation of the Propaganda was well pleased with our new institution, the Friends of Mary at the Foot of the Cross, and had taken it under its special protection. They conceded to it all the favors and privileges attached to the Institution of the Seven Dolors, established in the city of Rome. He assured me that the difficulties and questions submitted to the Congregation would be answered soon, that my work was approved of, and that all the documents would reach me in Belgium in time for me to set out for America before winter."

Father Nerinckx remained in Rome for about six weeks longer, and had the happiness of a personal audience with the Holy Father. His Holiness, who had previously read the rules of the Loretto Sisterhood, was pleased to tell the founder of the consolation that he had received from what he had learned of the Institute; that some of the rules, however, seemed to be too austere for women, and that when they were mitigated in accordance with the recommendations of the Propaganda, he would hope that the society would have a great career of use-

fulness. Willingly Father Nerinckx accepted the amendments proposed, and when he returned to Brussels he had the modified statutes printed. He reached Baltimore on July 29, 1817, and arrived home on September 4th.

During Father Nerinckx' absence abroad, Bishop Flaget acted as the Superior of Loretto, and on the former's return to Loretto he so earnestly besought the pious prelate to continue in that office, that the latter at last consented to retain the title of Superior on condition that the founder should devote himself to the management of the society's affairs, as of old. During his absence, too, the first branch establishment was made at Holy Mary's, and was called Calvary. The second colony was sent to the farm given by Mr. James Dent, on Pottinger's Creek, in Nelson County, and the convent was called Gethsemane. It is now a monastery of the Trappists.

At the beginning of the year 1820 the Loretto Sisterhood numbered eighty members, of whom forty-one had made their final vows.

Father Nerinckx, impeded in his projects for the good of religion by the poverty of the Catholics in Kentucky, set out for Europe in March, 1820, on a second questing tour. He returned in December of the following year, bringing back with him, from Belgium, two young men for a Brotherhood of Loretto that he expected to found, and from Maryland eight postulants for the Sisterhood, besides a quantity of gifts from benefactors in Flanders.

The first Loretto colony outside of Kentucky was sent, in May, 1823, at the solicitation of Bishop Dubourg, to Perry County, Missouri. Father Rosati blessed the log-house convent of the Sisters there, and named it Bethlehem because of its poverty.

What the early spirit of the Loretto Sisterhood was may be known from these testimonies of three bishops. In 1821 Father Rosati, afterward Bishop of St. Louis, wrote:

"They breathe poverty, mortification, and fervor. Their monastery will be a source of blessings to the country. Although we began the establishment without funds, because of the poverty of our Catholics, we are not in the least con-

cerned about their sustenance—they will live by the product of their own labor; they themselves work in the garden, cut their fire-wood, weave the cloth for their dresses, make their own shoes, etc. Their life is very austere and very edifying. . . . They are now in their new home and have admitted a few orphans; as soon as the house is finished they will receive boarders and day-scholars. . . . Their dress, furniture—everything in fact—bespeak poverty and humility. They work the whole day long, not only sewing, spinning, and weaving, but also working in the field. Perpetual silence, with the exception of an hour's recreation after dinner and frequent prayer, sanctify their day, which is very long, for they get up at 4 A.M. Everything about them reminds one of the old solitude of Thebais. Every quarter of an hour one exclaims: 'O Suffering Jesus!' and is answered by the others with: 'O Sorrowful Mary!' From time to time they may be heard singing canticles at the sound of the bell without interrupting their work. Although not cloistered, they are entirely secluded, and our good people respect them so much that they never dare to intrude upon their silence. They go barefooted, have no other dresses but what they make themselves of dyed linen in summer and of wool in winter, and they sleep upon a straw tick spread on the bare floor. Their fare is not more delicate—no coffee, tea, or sugar. It is a true pleasure to witness their fervor, which equals that of the strictest communities of Europe in the palmiest days of their first establishment."

Bishop Dubourg wrote in 1824: "The great advantage with these good Sisters is that, to establish them, it is enough to give them a piece of land, a hut, some farming implements, kitchen utensils, and looms; with these they themselves provide for all their wants and find the means of giving a solid education to the children in return for a few provisions furnished by the parents. They even take upon themselves the gratuitous care of destitute orphans. This is the admirable foundation of Mr. Nerinckx, of Kentucky."

And Archbishop Spalding wrote, in his *Sketches of Kentucky:* "They had, in the commencement of their society,

but little of this world's goods to depend upon. It was not difficult for them to practise the poverty which they had vowed—they were all extremely poor and destitute, and, in fulfilling their vow, they had but to love and submit cheerfully to that which was a stern necessity of their condition. Their houses were poor and badly furnished; their clothing was of the plainest kind, and their food was of the coarsest. Mr. Nerinckx himself set them the example of the poverty and mortification which their Institute required them to love as well as to practise. According to the testimony of the bishop, 'he himself led an extremely austere and mortified life; his dress, his lodging, his food, was poor, and he had filled his monasteries with this holy spirit.' These women sought for poverty in everything—in their monasteries, in the plain simplicity of their chapels. The neatness, the cleanliness, the simplicity of their dwellings and of their chapels excited the wonder of their visitors."

Father Nerinckx, who had for God's sake made the sacrifice of home, friends, hope of posterity, and native land, was now called upon by Providence to forsake the one place in all the world that was dearest to him—Loretto. He was to break the last tie that bound him to creatures. For some time before 1824, the Rev. Guy I. Chabrat, confessor of Bethania Convent, had been besetting Bishop Flaget with complaints of the severity of the Rule, and of the rigor of Father Nerinckx as Superior. He attempted also to modify the regulations of the house in which he was spiritual father, but was strenuously opposed by the founder, who replied that the rules had been sufficiently relaxed by the Holy See and now had its approval. To avoid strife, however, Father Nerinckx referred to the Bishop as the real superior the local heads of houses, who were bewildered in the diversity of directions. "I wish to meddle so little," he wrote to one of these mothers, "that I never set my foot yet at Mount Mary's since the Sisters have been there." But Father Chabrat would not be satisfied with anything less than a radical revision of the statutes. He besought the Bishop to remove the founder from the office of Ecclesiastical Superior of the whole society; and, in writing,

enumerated objections to his style of piety, censuring him for excessive severity in the government of the Institute, and for unnecessary harshness in the direction of souls, and adding that "there was not a priest in the diocese willing to hear his confession." The Bishop let Father Nerinckx know the accusations that were alleged against him, but gave him no orders to change his course. Seeing no other way to put an end to the trouble, Father Nerinckx resolved, in the interests of peace and charity, but with a broken heart, to resign the charge of the Sisterhood into the hands of the Bishop and to depart from Kentucky. Accordingly, he asked for his *exeat*, which, strange to say, appears to have been given to him without demur.

Father Nerinckx bade good-by to Loretto on June 26, 1824, spent a short while with Father Durbin, in Union County, and then went on, by way of Shawneetown, to the Barrens in Perry County, Missouri. He visited the Loretto Sisters at their Convent of Bethlehem, stayed a few days at the seminary, then saw Bishop Rosati in St. Louis, to whom he offered himself for the poorest and most forlorn mission in Missouri, and next became the guest of the Jesuits at Florissant. Finally, he expired at St. Genevieve, Mo., on his way back to Bethlehem, whither he was going at the suggestion of Bishop Rosati, about six weeks after he had quit Loretto.

After the death of Father Nerinckx, the Rev. Father Chabrat was appointed his successor as Ecclesiastical Superior, and at once began to plan changes in the Institute. He made a bonfire of all of his predecessor's manuscripts that he could lay his hands on, and of a considerable number of ascetical works in the latter's library. "Personally convinced," says Bishop Maes, in his fine *Life of the Founder*, "that Father Nerinckx was too rigid, Rev. Chabrat took that rather high-handed measure to counteract his severity and to put an end to the grief which the good Sisters were unable to repress at the loss of their devoted father." He also persuaded the bishop to move Loretto in that same year from St. Charles to St. Stephen's farm, the old home of Father Badin, where the mother-house remains to this day.

The Spirit of the Institute.—The Friends of Mary at the Foot of the Cross, although the first austerity of their Rule has been softened, retain its love of poverty and penance. Their founder declared that their chief objects were: "to give glory to God; to revive and perpetuate a vivid and grateful memory of the bitter Passion of our Lord and Redeemer, and of the Sorrows of His Blessed Mother; and to sanctify the souls of its members and propagate our holy religion."

The Sisters are divided into three classes—professed Sisters, Sisters of temporary vows, and novices.

The novices spend two years in the novitiate. If found fit for the Institute, they are allowed to make vows annually for three years. If a Sister, at the end of the five years' probation, is willing to abide in the community and is accepted, she takes her final vows and joins the rank of the professed.

The Mother Superior, the Assistant Mother, the Treasurer, and the Procuratrix are chosen from among the professed Sisters and by them. They four, with the Ecclesiastical Superior, form the General Council and appoint every other officer and superior in the whole society.

"The primary and essential end of this, as of every other religious society," says the constitution, "is to give glory to God and to sanctify the souls of the individual members. The immediate end, however, is the saving of the souls of others. This the members of this society hope to accomplish by devoting their lives and their energies to the education and training of youth; teaching them first and above all else the principles of their holy faith, and impressing deeply upon their hearts the precepts of sound morality. These religious lessons should indeed be taught orally, but mainly by example, which is a living book in which the young read lessons that never fade from the memory."

Holy poverty, as practised in the Society of Loretto, consists in this—that no Sister as such shall own anything absolutely and in her own right, no matter how inconsiderable the object may seem to be; nor shall she have any right to receive or dispose of anything without leave of her Superiors; and

should anything be given to her, she must at once transfer it to the Superior, who may do with it as she thinks fit, but always for the benefit of the society.

Bodily austerities must not be practised by the Sisters without the permission of the Confessor or the Ecclesiastical Superior, and there are no fast days observed by them except those prescribed by the Church for all the faithful. The food is to be abundant, wholesome, well cooked and well served; but delicacies not becoming to religious should never appear on the table, except on the great feasts of the year and on days when Sisters take the vows.

Silence must be observed on all Fridays and during the last four days of Holy Week. On all other days, conversation is allowed after dinner until half-past one o'clock and from seven until eight in the evening. On Sundays talk is permitted until three o'clock in the afternoon. On first-class feasts silence need not be kept from after breakfast until six o'clock in the evening.

The Sisters arise at half-past four o'clock in summer and at five in winter, and they retire at half-past nine.

They pray daily for their Ecclesiastical Superior, in honor of the five wounds of our Lord, for the bishop and clergy of the diocese, for the souls in Purgatory, that none but worthy members may be admitted into the society, for the dead Sisters, and for their benefactors. They also recite the Rosary daily.

Every Thursday the Sisters should spend one hour, if possible, before the Blessed Sacrament, in meditation on the sufferings of Jesus and the sorrows of Mary. This takes the place of the vigil prescribed by the founder.

The habit of the Sisters, to insure uniformity, is furnished to all the members of the society from the mother-house. The dress is of black serge, made in the form of a loose wrapper, close in the back and with a yoke in front. The belt is of leather, fastened at the side with a pin. The cape is black, extends to the belt in front, but not below the veil on the shoulders. It is bound round the neck, and over it is worn a plain white collar. The veil is black and large enough to hang below the belt behind and to cover the face about as low as

the eyes. Under this a plain cap is worn. On the right and left extremity of the veil in front are sewed two neatly embroidered Sacred Hearts of Jesus and Mary. The apron and undersleeves are also black.

Its Work.—Since its origin, in 1812, the society has had 1,284 members, of whom 584 are dead. It has now some seventy novices.

It has forty-five branch establishments, chiefly in the West and Southwest. As it devotes itself exclusively to the work of education, all its foundations are for schools—academic or parochial—and at the mother-house there is a thoroughly equipped normal institute to train its teachers in science, art, music, languages, etc., and in the best methods of imparting instruction and of governing classes of pupils.

In the eighty-five years since the society was founded, thousands and thousands of girls have been trained by its members in virtue and knowledge, a record that must gladden the heart of Father Nerinckx and cause the souls of the Sisters departed to shine like stars for all eternity.

SEMINARY AND UNIVERSITY STUDIES.

ON May 25th of the present year a meeting of the heads of theological seminaries was held at St. Joseph's, Dunwoodie, N. Y., on the initiative of Monsignor Conaty, Rector of the Catholic University, for the purpose of considering the methods by which a closer union might be effected between the University and the seminaries of the United States of America. That such a union would prove equally profitable to both sides was always clear to those who had given the subject any thought. On the lines upon which the University had been established, it was made to depend chiefly on the seminaries for its ecclesiastical students. Its divinity school could therefore be expected to flourish only in proportion to its attractiveness to young men having completed their elementary studies; while, from another point of view, the work of the professors could be only of the kind

for which the seminary training of the students had fitted them. The seminaries on their side could not but be happily affected by contact with the newer and broader views, the more advanced methods and the more thorough work of the University. At the same time the prospect of winning her degrees would awaken the laudable ambition and stimulate the efforts of those aspiring to sit one day at the feet of her teachers, and even of a much greater number who, without sharing that privilege, might nevertheless gain her recognition and receive at her hands the initial degree of Bachelor of Divinity. This, doubtless, Leo XIII had in mind when, from the very foundation of the University, he recommended to the American Bishops "that they should endeavor to have their seminaries and colleges affiliated to the new centre of learning;" and it was in pursuance of this policy that Monsignor Conaty sent forth the appeal which met with so cordial a response from the great majority of our seminaries.

In the remarkable address by which he opened the proceedings of the convention, the eloquent Rector referred chiefly to two subjects: (*a*) the extension of the baccalaureate in theology to seminary students, and the conditions on which it may be granted; (*b*) the need of a more thorough preparation in many of those who come year after year to follow the post-graduate courses of the University.

Both subjects are of vital importance. The granting of the initial degree, first of all, as the crowning of a successful course of elementary studies, is one of the most natural functions of the University, and, at the same time, one cannot easily imagine anything better calculated to introduce and to maintain a close contact between that central institution and the bulk of the clergy. But the determination of the conditions is one of much nicety; for, on the one hand, the degree must be kept fairly within reach, under pain of being neglected; and, on the other hand, it must not be granted too easily under pain of being despised. Much thought had been already given to this point; the convention discussed some of the particulars, and an agreement has been reached almost on all points. To the contents of the University pro-

gramme no objection, so far as we know, has been raised on any side. It contains nothing that an aspirant to University studies, or to the baccalaureate, should not have learned. But regarding its mode of application, two important details still remain to be settled: first, whether the dogmatic and moral questions will be limited in each examination to certain sections, as is already admitted in the matter of Scripture and Church History, or made to range over the whole field of theology, as in the present form of the University programme; secondly, whether Hebrew shall form a necessary part of the examination, or a certificate of a year's successful study be admitted as an equivalent. A decision on these points will doubtless be reached on the occasion of the next meeting, in October, of the Board of Trustees, still in time to influence the studies of the present scholastic year.

The second subject of Dr. Conaty's address—the unpreparedness of so many for the higher studies of the University—is a problem far more complex, yet, it seems to us, not impossible to solve.

The difficulty with which the divinity professors of the Catholic University have had to contend from the start is, in reality, twofold. First, every year a number of young men present themselves, full of talent and eager to improve themselves, but still undecided as to what will engage them through the year, because no marked preference has ever been awakened in them for one line of study more than for another. Their choice, as a consequence, is often a matter of chance, or due to considerations which have nothing scientific to recommend them. Next, when the choice is made, it not infrequently happens that the previous equipment for the department chosen is deficient; it may be almost entirely wanting. A student, for instance, chooses Biblical studies, but his Greek has been neglected, his Hebrew is forgotten; the very elements of a solid introduction may be missing. What is the professor to do with such a candidate? He cannot lift him up suddenly to the level of a higher course, neither can he lower his own teaching so as to make it accessible to one so unprepared. Another suddenly conceives a wish to

follow the courses of Church History; but this he can do with advantage only if he be familiar already with the elements of the subject. Now, it may happen that he has only hazy or incorrect impressions of the different periods; that he is a stranger to the framework of general history, into which that of the Church has to be fitted; or that he knows next to nothing of the sources, nothing of the great documentary collections, nothing of the critical methods proper to historical study, nothing of the best ascertained results of recent investigation. In a word, he may have almost everything to learn in history; and the sense of his deficiency in that department may be the very reason that has led him to select it. And if, instead of one, there are several students thus handicapped, a professor who wishes to be useful to all has certainly a very difficult task before him. Similar difficulties may arise in the other sections, and it is only natural that in their embarrassment the University professors should look for a solution to the establishments from which their students are wont to come.

But then there are many reasons which might seem to exonerate seminaries from all responsibility in the matter.

First, it might be said that it is no part of the business of seminaries to prepare students for the University. Their sole object and their sole concern is to prepare them for the work of the ministry, to which the pursuits of the University are in a great measure foreign. True, the missionary priest should not be an entire stranger to such subjects; but he has no need to go into their depths. His work is all practical, and what is expected of the practical man, be he physician, civil engineer, architect, or priest, is not a deep knowledge of all the sciences connected with his art, but as much of them as is necessary to guide him in his work. This the seminaries profess to impart to those whom they prepare for parish duties, and there their mission ends.

Next, it might be added that the majority of their students are unfit for anything beyond. Sensible, earnest, practical young men, full of zeal and eager to go forth and join in sowing the seed and reaping the harvest, they have little

taste and little fitness for abstract speculation or recondite knowledge. Consequently, courses fitting for subsequent University studies would never suit them.

But, it may be asked, why not single out the more gifted for a separate training, and do for them what could not be profitably attempted in regard to the others?

In the abstract such a plan looks plausible and attractive. But where it has been tried it does not seem to have worked well. We speak of seminaries, not of religious scholasticates. In the latter it is occasionally practised with success. Thus, in the Jesuit order, side by side with the longer, there is a shorter course for those who have begun late or are less gifted. But our young candidates for the priesthood have to be kept together as much as possible in their training, as they will be together in the work of their lives. The less quick are thus stirred into action and broadened by the daily contact of brighter minds, whereas the latter would, generally speaking, lose more in moral and spiritual discipline than they would gain intellectually, by a separate training. Finally, it might be remarked that many of those who are sent to pursue University studies are apprised of it too late to make any special preparation.

To remedy this unsatisfactory condition of things is assuredly no easy task. The Right Reverend Rector seemed to realize the fact; and, speaking doubtless in the name of the Divinity professors as well as in his own, he confined himself to two suggestions: the cultivation of languages — Hebrew, Greek, French, German,—English, above all, of which a thorough command is desirable, and "an excellent training in philosophy, dogma, moral theology, Church history, and a general introduction to Sacred Scripture." To us it would seem that this was asking both too much and too little—too much if applied to all seminary students or even to all University aspirants; too little, inasmuch as something more direct and more effective might be reasonably asked for.

To begin with the second desideratum,—understood in the sense of a good elementary course, it can give rise to no difficulty. On general grounds it is most desirable that a University student should have a solid mental foundation. In regard to

the special departments into which the University work is broken up, proficiency in all departments is much less necessary. A man may be weak in dogmatic and strong in moral subjects, a poor metaphysician and a brilliant student of Biblical science or of history.

Touching the knowledge of languages there is much more to say. Hebrew and Greek may be necessary to whoever means to devote himself to Biblical studies. But if the student's aptitudes and tastes lie in some other direction; if on entering the University he chooses the department of the moral sciences—moral theology, sociology, canon law—how often will he have to fall back on his knowledge of Greek? and of what earthly use will Hebrew be to him? Or, again, if he devotes himself to history, Hebrew will be just of as little avail, and Greek need be thought of only in connection with the early ages of the Church. Even in dogmatic theology, if studied on scholastic lines, the knowledge of Biblical tongues plays a very insignificant part, almost everything being made to rest on metaphysical principles.[1]

As regards the cultivation of modern languages, we heartily welcome the recommendation of the Right Reverend Rector.

[1] The modern tendency, it is true, leads to the development of theology on the lines of history and philology, and its future as a living science is clearly in that direction. It is on this fact that Dr. Hyvernat, in a recent issue of *The Catholic University Bulletin*, establishes his claim for giving Hebrew a more important place than it has hitherto won in our seminary studies. In his laudable purpose we must confess that our wishes go with him farther than our hopes. Hitherto the attempt to develop the study of Hebrew in our seminaries cannot be said to be successful. The great majority of our students have little aptitude and no taste for it. Their time is all claimed by subjects more practical and more congenial. They are not, and have no prospect of ever being, Biblical or theological students in any way which would necessitate a knowledge of Hebrew. Only a few have such a prospect before them, and their convenience would hardly justify that general recast of seminary programmes which Dr. Hyvernat proposes to advocate. We are far from denying the expediency of such a measure, though on other grounds. But the subject is a very serious one, and we feel assured that the Seminary Conference, recently established, would willingly listen to what the learned professor or any of his colleagues might suggest on the subject. But they should be prepared to find that even in this country, where new views as well as new discoveries are more promptly applied than in any other part of the world, the process of change would be comparatively slow in our seminaries, so largely built on tradition and with functions so closely interdependent.

They are a great practical convenience in almost every branch of study, and they lead most effectively, though indirectly, to a broadening of mind, by placing the student in habitual contact with the thoughts and views of the most advanced races and civilizations. But while unquestionably most useful, they cannot be considered necessary. Much of the best work done in other languages is promptly translated into English, and a considerable amount of University work can be done with original English and Latin productions, without any help from outside. Again, it has to be remembered that the teaching of these languages, as well as of Latin and Greek, belongs naturally to the preparatory schools, not to the seminaries.

This is still more true of English, to which Dr. Conaty refers, not without reason. It is not only from the Catholic University, it is from Harvard, from Yale, from several other great schools of the country, that the complaint has gone forth regarding the insufficient training in English of a large number of candidates. It is hard to account for the deficiency to the extent in which it is found in so many young men having gone through a lengthened course of study. But we have to take things as we find them; and the question arises whether our seminaries should not strive in some way to supply what is missing, before sending forth their young men to a work in which language, spoken and written, plays so important a part; whether, in other words, the cultivation of English should not be taken up afresh and continued right through the seminary course. The Seminary of St. Paul has already answered in the affirmative. On lines somewhat different, Brighton Seminary is about to follow, and the movement is likely to extend, to the great benefit of the duties which await our young priests, in the ministry as well as in the University.

But can nothing more be done to fit our seminary students, or at least some of them, for the higher studies of the University? Surely there can, and this we beg leave to show in a few words.

In treating elsewhere of the different branches of ecclesiastical knowledge, we have been at pains to show that, while the seminary training is complete as a system, that

is, as teaching what is practically necessary for the ministry, yet in no single department does the young priest know as much as is desirable he should know; that, like the young physician, like the young lawyer, he has still much to learn, if he would deserve the confidence of his clients; that, consequently, it is the business of the teacher in each department to open up, as he goes along, new paths which, later on, the student may follow, new fields which he may explore. Now, this is just the sort of work which awaits him in the University, if he goes there, and which he will pursue ever so much better under the guidance and with the help of a professor, than if left to his own resources. But he will come upon it not entirely uninitiated. He will have heard of it, thought of it, longed for it perhaps, and thus unconsciously have fitted himself for what was coming.

Next, we have referred to the grouping of the brighter students of seminaries into academies or *seminars*, as the Germans call them, in which they go beyond their class work and learn to break new ground. Here, again, is a most valuable preparation for University work.

Finally, a general organization might be thought of on similar lines, something in the following manner: In each class there are a certain number of students—say one-third—who are capable, in various degrees, of work of a higher order than can be expected from the others, and who, under the intelligent guidance of a professor, would gladly apply themselves to it. Why not separate them once or twice each week, and give them the more substantial food for which they crave? Why not set before them facts, views, methods, theories, discoveries, unsuited to other minds, but just answering their individual needs? Each student might be allowed to select the branch which attracts him most—dogmatic or moral theology, Scripture or history. He might even do work in several. On the day appointed he would proceed to his special conference, while the second and more numerous category of students might be engaged in revision, or discussion of cases of conscience, or any other exercise calculated to give them a better hold of their matter. It is easy to see how, by following such a method,

bright students would be lifted up from the depression into which the ordinary routine of work casts them when unrelieved, and rid from the temptation of seeking relief in indiscriminate reading and other distractions; how they would soon develop a taste for deeper knowledge and reveal their aptitudes for special lines of study, which are the natural signs of a vocation to the University. At the same time this special discipline, carried on during the whole course of theology, would be the best possible preparation for University work. The future Biblical student, for instance, would be kept in contact with his Hebrew, and might be led to learn something of other helpful languages, ancient and modern. He would certainly know something of the present condition of Biblical science in its various directions; he would have learned how Biblical problems are handled, and in due time the University teaching would come in as just the thing needed to satisfy his strongest intellectual cravings. The same is true of Church history and of every other department of seminary studies. Special work in each, while creating a life-long interest in the subject and adding strength to the mind, would be, at the same time, opening and fitting it most happily for that higher culture and fuller knowledge which it is the object of the University to impart.

Such is the manner of help which it would seem the Catholic University may reasonably ask from our seminaries. But it would be unfair to expect them to remedy all the deficiencies noticeable in their candidates, and make them, as has sometimes been done, responsible for all that is missing. If the knowledge of Greek, or of Latin, or of English, or of the laws of literary composition, is too often insufficient in University students, surely the blame cannot rest upon those who took them up for entirely different purposes, and when all these things were supposed to have been learnt. It may be that nobody is in fault, and that all is owing to unfavorable conditions. The conference of heads of Catholic colleges, which is soon to meet, will, doubtless, have much to say on the subject; and if they prove as willing to help the University as the convention

of New York Seminary, Monsignor Conaty may look forward hopefully and trustfully to the future of the Divinity department, the first established, and the nearest to the hearts of the bishops and priests of the country.

J. HOGAN.

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HYMNS IN HONOR OF ST. JOHN OF KENTY.

(*October 20th.*)

THE Roman Breviary accords to St. John of Kenty a unique distinction—that, namely, of three hymns proper to his feast. A diligent search reveals the fact that he is the only "Confessor not a Bishop" thus honored. The nearest approach to this distinction is found in the *Officium Septem Fundatorum Ordinis Servorum B. M. V.* SS. Cyril and Methodius are, indeed, commemorated in two hymns; but these saints were Bishops, not simple "Confessors." In asserting this unique hymnological glory of St. John of Kenty, we have not been unmindful of the hymns in the office of St. Joseph, Patron of the Universal Church, to which are assigned the psalms of a Confessor; but the force of our statement will not need any nice distinctions to be made in its support.

The three hymns celebrate the priestly traits in the character and life of the saint, so finely alluded to in the lessons of the second nocturn—his zeal in acquiring and imparting knowledge, his spirit of penance and mortification, his devotion to the Passion of Christ, his loving performance of the spiritual and corporal works of mercy. The hymns are, indeed, little more than a metrical life of St. John of Kenty.

We have been able to discover only one translation of the hymns into English—that of the Rev. Edward Caswall. Although generally a very felicitous translator and hymnodist, his version of these hymns is quite far from an attempt at great fidelity to the originals. To illustrate this, we may select the first stanza of the hymn at first Vespers:

Gentis Polonæ Gloria,
Clerique splendor nobilis,
Decus Lycæi, et patriæ
Pater, Joannes inclyte:

O glory and high boast
Of Poland's ancient race!
True father of thy fatherland!
True minister of grace:

The *Decus Lycæi* goes untranslated, although the fact that John was for many years a professor in the University of Crakow (leaving it to become a parish priest, and again returning to it in his former capacity) is noted at great length in the breviary biography. Similarly, the *Clerique splendor nobilis* (which, being a summary at once and a text of the life of the saint, is appropriately placed in the first stanza) is not hinted at in the English version.

IN I. VESPERIS.

Gentis Polónæ glória,
Clerique splendor nóbilis,
Decus Lycæi, et pátriæ
Pater, Joánnes inclyte,

Legem supérni Núminis
Doces magister, et facis.
Nil scire prodest: sédulo
Legem nitámur éxsequi.

Apostolórum limina
Pedes viátor visitas;
Ad pátriam, ad quam téndimus,
Gressus viámque dirige.

Urbem petis Jerúsalem:
Signáta sacro sánguine
Christi colis vestigia,
Rigásque fusis flétibus.

Acérba Christi vúlnera,
Hæréte nostris córdibus,
Ut cogitémus cónsequi
Redemptiónis prétium.

Te prona mundi máchina,
Clemens, adóret, Trinitas,
Et nos novi per grátiam
Novum canámus cánticum. Amen.

IN I. VESPERS.

O glory of the Polish race,
O splendor of the priestly band,
Whose lore did thy Lyceum grace,
John, father of the fatherland:

The Law of the supernal Will
Thou teachest both in word and deed;
Knowledge is naught—we must fulfil
In works, not barren words, our creed!

On foot to Apostolic Rome
Thy pilgrim spirit joyful hied;
O, to our everlasting Home
The path declare, the footstep guide!

Again, in Sion's holy street,
Anew thou wet'st, with tearful flood,
The pathway of the Saviour's feet
Erst wet with His redeeming Blood.

O sweet and bitter Wounds of Christ,
Deep in our hearts imprinted stay,
That the blest fruit the sacrificed
Redeemer gained, be ours foraye!

Then let the world obeisance due
Perform, O God, to Thy high Will;
And let our souls, by grace made new,
Sing to Thee a new canticle! Amen.

AD MATUTINUM.

Corpus domas jejúniis,
Cædis cruénto vérbere,
Ut castra pœniténtium
Miles sequáris innocens.

IN MATINS.

With fasting, thou thy body low
Dost lay; with scourge, thy fainting frame;
And wars of penitence pursue,
Although a soldier without blame!

Sequámur et nos sédulo
Gressus paréntis óptimi:
Sequámur, ut licéntiam
Carnis refrænet spiritus.

Let us, too, ever eager press
The pathway our dear Father trod,
That the strong spirit may repress
The license of the earthly clod!

Rigénte bruma próvidum
Præbes amictum páuperi,
Sitim famémque egéntium
Esca potúque súblevas.

O'er wintry nakedness didst fling
Garments thy body furnished;
To thirst and hunger thou didst bring
A Christ-like cup and broken bread.

O qui negásti némini
Opem rogánti, pátrium
Regnum tuére, póstulant
Cives Polóni et éxteri.

O thou, who never didst deny
The asked-for dole with callous hand,
To thee thy race and people cry:
"Protect our kingly fatherland!"

Sit laus Patri, sit Filio,
Tibique, sancte Spiritus:
Preces Joánnis impetrent
Beáta nobis gáudia. Amen.

Now let us chant in glad refrain
Unto the Triune God our praise:
O may the prayers of John obtain
Blest joys for us in endless days! Amen.

AD LAUDES.

Te deprecánte, córporum
Lues recédit, improbi

Morbi fugántur, pristina
Rédeunt salútis múnera.

Phthisi, febrique et úlcere
Diram redáctos ad necem,
Sacrátas morti victimas
Ejus rapis e fáucibus.

Te deprecánte, túmido
Merces abáctæ flúmine,
Tractæ Dei poténtia
Sursum fluunt retrógradæ.

Quum tanta possis, sédibus
Cœli locátus, póscimus,
Respónde votis súpplicum,
Et invocátus súbveni.

O una semper Trinitas!
O trina semper Unitas!
Da, supplicánte Cántio,
Ætérna nobis præmia. Amen.

IN LAUDS OR II. VESPERS.

Thou prayest; and from heavy hearts
Disease—that comes with noiseless stealth,
Filching both strength and joy—departs
And giveth place to hope and health.

By fever, ulcer, slow decay,
The failing body languisheth:
But such as this—his destined prey—
Thou snatchest from the jaws of Death!

Thou prayest: and what hath been lost
In the wild seas' devouring throats,
God's power doth save—lo! backward
On the returning billow floats! [tossed,

This is thy power! amid the thrones
Of the high court of Heaven placed!
O hearken, then, to suppliant tones—
Who thee invoke, to succor haste!

O Trinity—yet ever One!
O Three—yet ever Unity!
Through Cantius grant, when life is done,
Heaven's joy to us eternally! Amen.

Overbrook. H. T. HENRY.

MY NEW CURATE.

X.—Over the Walnuts, and the ——

FATHER LETHEBY did come up, and we had one of those pleasant meetings on which my memory dwells with gratitude. I hope he thinks of them tenderly, too; for I believe he gave more pleasure and edification than he received. We old men are garrulous, and rather laudatory of the past than enthusiastic about the present. And this must needs chafe the nerves of those whose eyes are always turned toward the sanguine future. Well, this evening we had the famous epilogue of the 3d Book of Horace for discussion, and our thoughts turned on the poet's certainty of immortality—the immortality of fame, in which alone he believed. I remarked what a curious thing it was that men are forever craving for that which, when attained, they fling aside and despise.

"I remember a good old priest," I said, "who was very angry because he did not receive the ecclesiastical honors that sometimes accompany old age. And when I asked, rather foolishly, indeed, of what possible use could they be to him, the answer was, he would like to die with his full meed of honors. Well, he got them at last; and after a few months his regret was, that he had spent nine pounds on the rochet and mozetta."

"Do you think he would be satisfied to go back to the condition of a 'simplex sacerdos' again, and to be called 'Father?'" said my curate.

"I do. He had received recognition and was satisfied," I replied.

"There must be something in it. I remember now that bitter letter about Fame, which Tennyson wrote when he had attained a world-wide reputation. He found Fame to be hostility from his peers, indifference from his superiors, worship from those he despised. He would barter all his Fame for £5,000 a year; and was sorry he ever wrote a line."

"What then is it all? Of what consequence was it to Horace that a poor old priest, in the Ultima Thule of the

earth, should find a little pleasure in his lines, some eighteen hundred years after his death?" I said, half-musingly.

"None whatever. But these passions are the minor wheels of human action, and, therefore, of human progress, when the great motor, religion, is set aside."

"And you think God permits them for that reason?"

"Possibly. By the way, Father Dan, allow me to congratulate you on your excellent taste. Why, you have made this little parlor a nest of luxury and refinement."

"Alas! yes. But all my comfort is gone. I blame you for it all, you rascal. Why did you come introducing your civilization here? We were happy enough without it. And like Fame, luxury brings its trials. Hannah wasn't easy until she rivalled your splendid establishment; and when taste came in comfort went out by the window. God bless me! All I have suffered for the last fortnight. I must wipe my boots at the door, and hang up my hat in the hall, and walk on tiptoe on these waxed floors. I am afraid to sit down, lest I should break these doll's chairs. I am afraid to get up lest I should slip and break my old bones. I am afraid to eat lest I should soil those new napkins. I am afraid to drink lest I should break one of these new gilt cups. I have no comfort but in bed. What in the world did I do that you should have been sent here?"

"There's something in it," he said, laughing. "It is the universal law of compensation. But, honestly, it is all very tasteful and neat, and you'll get used to it. You know it is one of the new and laughable arguments against the eternity of punishment, that you can get used to anything."

"I can't get that poor fellow, Lloyd, out of my head," I said, changing the subject. "That was a pitiful letter. And the pity is, that a strictly private document, such as that was, should see the light and be discussed fifty years after it was written, by two priests on the west coast of Ireland. To whom did he write it?"

"To Sir Robert Peel, then Prime Minister."

"There was a dear old friend of my youth," I said, "who was fond of giving advice. I suppose I picked up the evil habit from him. But his summary of all wisdom was this:

"Never consult a doctor!

"Never go security!

"Never write a letter that may not be read in the market square!"

"I hope you have followed this sapient, but rather preternatural advice," said Father Letheby.

"No," I replied. "It would have been well for me if I had done so."

We both lapsed into a brown study.

"It is not easy for us priests to take advice," he said at last; "I suppose our functions are so magisterial that we cannot understand even the suggestion of inferiority in reproof. Was it not Dean Stanley who said that the Anglican clergy are polished into natural perfection by domestic interchanges of those silent corrections that are so necessary; and that it is the absence of these correctives that accounts for the so many nodes and excrescences of our social characteristics?"

"True. But we won't take correction. Or rather, no one dare give it. The bishop can and will; but then a word from a bishop smites like a Nasmyth hammer, and he is necessarily slow of reproof. A Parish Priest now-a-days dare not correct a curate—"

"I beg pardon, sir," Father Letheby said; "I am sure you'll do me an infinite favor if you kindly point out my many imprudences and inconsistencies."

"And you'll take it well?"

"Well," he said dubiously, "I won't promise that I shall not be nettled. But I'll take it respectfully."

"All right. We'll commence this moment. Give up that coffee-drinking, and take an honest glass of punch."

He laughed in his own musical way. He knew the anguish that coffee had cost Hannah. She had taken to Father Letheby wonderfully. He had found for her a new brand of snuff, and had praised her cooking. And lo! a miracle. Han-

nah, the Parish Priest's housekeeper, had actually gone down and visited his servant. It was a tremendous condescension, involving a great deal of thought. But there was a new alliance—dual again; it is almost like the kaleidoscopic changes of European politicians. Then for several days there were conferences and colloguings, the result being that, as a reward of humility, which, indeed, always brings its reward even in this world, Hannah has her house furnished *à la mode*, and has learned the science of coffee-making—a science little known as yet in Ireland. Of course, there have been crosses. It is not pleasant, when a brother priest comes in, to see him stand in amazement and appear quite distracted whilst his politeness will not allow him to demand explanations. And when a more demonstrative character shouts Hallo! when he comes into your parlor, and vents his surprise in a prolonged whistle, and looks at you curiously when your attention is engaged, it is slightly embarrassing. Then, again, I'm told that the villagers are making sarcastic remarks about my little *ménage:* "Begor, Hannah won't be left a pinny;" or, "Begor, Kilronan is looking up;" or, "Begor, he'll be expecting an increase of the jues;" and one old woman, who gets an occasional letter from America with an enclosure, is quite sure I have embezzled her money, and she comes to the door three times a week with—"that little letther, your reverence? Sure, I don't begredge it to you. You're welcome to it over and over again; but whin 'tis convanient, sure you won't see me wantin'? But, sure Mary will think it quare that I never wrote to thank her." I have given up protesting that I have received no letter lately from Mary; but the "purty boys" down at the forge have set the poor woman crazy. "Yerra, where 'ud he get de money for all them grand tings he has?" "Yerra, Kate, you'll never see dat post-office order." "Write to the bishop, 'oman, and he'll see you rightified." And, then, to crown all, comes the bill, just double what I expected. But it is wonderful how many extras there were, and how wages and the price of material went up. Alas! my little deposit of fifty pounds, which was to secure a few masses after my death, where is it? And poor old Hannah? Well, she'll have it all

after my death, and that will make her doubly careful, and me —doubly miserable.

"Now," I said to Father Letheby, as he daintily balanced his spoon over his cup, and I leisurely stirred the sugar in—well, no matter, "I don't like that coffee. It is not sociable. It makes you too cautious, while we, under the potent and expanding influence of native manufacture, are inclined to develop. Now, if you want to succeed in life, give up that Turkish drug and do what all your predecessors did."

"I'm too Irish for that," he said, rather paradoxically, I thought. "I'm afraid I should be talking about my ancestors, and asking someone to be good enough to tread on the tail of my coat."

He knew well that I did not wish to interfere with his tastes.

"Well, however, think kindly of us who cling to old traditions. We, too, had our day."

I was silent, thinking of old times.

"You never slept in a lime-kiln, I presume," said I, starting from a long reverie.

"God forbid," he said, with a start.

"Well, I did. It happened in this way. It was nearly ten o'clock at night when I arrived at the door of the old pastor, to whose care I was committed on my first mission. I knocked, and knocked and knocked. No answer. 'Twas all the same. Father L—— had but one room and the kitchen; and that room was parlor, library, drawing-room, bedroom, and all. I dismissed the jarvey, left my portmanteau at the door, and wandered out into the night. I dared not rouse up the farmers around. It was the time of the Whiteboys, and I might get a charge of shot or a thrust of a pike for my pains. The night was cold and starry. And after wandering about for some time I came to a kiln. The men—the lime-burners—were not long gone, and the culm was still burning. I went in. The warmth was most grateful. I lay down quietly, took out my beads, and whilst saying the Rosary, I fell fast asleep. I awoke to hear: 'Come, get out of this.' And, then, 'Good God! it is a priest.' Ah! well, how times have changed!

But think kindly of us old men. We, too, have borne the burden and the heat—the *pondus diei et aestus.*"

A deep silence fell upon us both, broken only by the crackling of the turf and wood fire, I busy with the past, and he sunk in his own reflections. At length I said:

"Would I trouble you to hand me down that 'Pars Verna' with the morocco cover? Thanks! This little time-stained book saw some curious scenes. It was my companion in many a rough adventure. In these old times it was quite a common experience for myself to leave home at six o'clock in the morning so as to be at the station-house by seven. By the way, you did murder the names of the mountain townlands when calling the stations last Sunday. You must try and get the 'bloss' of the Irish on your tongue. Well, we usually heard confessions from seven to three o'clock in the afternoon, with just an interval for breakfast—"

"Pardon me, sir, but do you mean to say the people remained fasting and received Holy Communion at three o'clock?"

"Yes, my dear young man, that was an everyday experience. I remember a mission that was given in the town of N——, where I was curate in '54, the year the first great missions were given by Fathers Bernard and Petcherine. One evening, dead tired after a continuous day's work, I was crossing the church toward the sacristy, when a huge, shaggy countryman stopped me. It was just half-past ten o'clock. 'I'm for Communion, your reverence,' said he. I was a little irritable and therefore a little sarcastic at the time. 'It is usually the habit of Catholics to receive Holy Communion fasting,' said I, never dreaming but that the man was after his supper. 'For the matter of that, your reverence,' said he, 'I could have received Communion any minit these last three days; for God is my witness, neither bite nor sup has crossed my lips, not even a spoonful of wather.' But to come back. Dear me! how easy it is to get me off the rail! After three o'clock I used to start out for my sick calls; and, will you believe me, I was often out all night, going from one cabin to another, sometimes six or seven miles apart; and I often rode home in the morning

when the larks were singing above the sod and the sun was high in the sky. Open that quarter."

He did. The leaves were as black as the cover and clung together, tattered as they were.

"The rain and the wind of Ireland," I said. "It was no easy job to read Matins, with one hand clutching the reins and the pommel of the saddle, and the other holding that book in a mountain hurricane. But you are not a Manichæan, are you?"

He looked at me questioningly.

"I mean you don't see Mephistopheles rising in that gentle cloud of steam from my glass?"

"Oh, no," he said; "you have your tastes and I mine. Both are equally innocuous. But the fact is," he said, after a pause, "I cannot touch wine or spirits, because I want to work at night, and I must have all my faculties clear."

"Then you are working hard. God bless you! I saw your notes the other day. But don't forget your Greek. French is the language of diplomacy, Italian the language of love, German the language of philosophy, English the language of commerce, Latin the language of the Church, Greek the language of the scholar, and Hebrew the language of God. But I remember it gave a new zest to my studies long ago, when I read somewhere that our Divine Lord spoke Greek, at least amongst the learned, for Greek in the East was what Latin has been in the West."

"Yes, but 'tis pitiful," he replied, with a blush; "I did get a gold medal from all Ireland in Greek; and yet, when I took up such an easy book as Homer the other day, why, 'twas all Greek to me."

Here Hannah broke in, opening the door.

"Won't you take another cup of coffee, sir?" Awaiting the reply, Hannah poked up the fire and sent the blazes dancing merrily up the chimney. Then she raised the flame of the lamp, and did a great many other unnecessary things; but the kitchen is lonesome.

"Well, Hannah," said Father Letheby enthusiastically, "I will. You have made me a confirmed teetotaller. I would

not even think of punch when your fragrant coffee is before me."

"Wisha, then, sir, but there's more life in the little drop of sperrits. However, your reverence is welcome to whatever you like in this house."

This is not the first time Hannah has assumed a tone of proprietorship in my little establishment. Well, no matter. It is our Irish communism—very like that of the Apostles, too.

"You must not be disheartened about that," I said. "I read some time ago that no less a person than Lord Dufferin declared that, although he had taken a degree in Greek, he could not read a line of it in after-years till he had learned it all over again, and in his own way."

"I am delighted to hear that," said Father Letheby.

"And when you do master your Greek," I said, "use your knowledge where it will profit you most."

He waited.

"On the Greek Fathers. Believe me, there is more poetry, science, philosophy, and theology there than in all modern literature, since Shakespeare. We don't know it. The Anglican divines do. I suspect that many a fairly-sculptured sermon and learned treatise was cut from these quarries."

I suppose the poor fellow was weary from all the lecturing. Indeed, I think, too, his mind had rather a practical cast; for he began to ply me with questions about the parish that fairly astonished me.

"Did Pat Herlihy's big boy make his First Communion? What about establishing a First Confession class? He heard there was a night-dance at the cross-roads, half-ways to Moydore. Why don't the Moydore priests stop it? Did I know Winifred Lane, a semi-imbecile up in the mountains? He did not like one of the teachers. He thought him disrespectful. What was the cause of the coolness between the Learys and the Sheas? Was it the way that one of the Sheas, about sixty years ago, served on a jury, at which some disreputable Leary was convicted? What about a bridge over that mountain torrent at Slieveogue? He had written to the surveyor. Did I think the nuns in Galway would take a postulant? He

heard that there was a sister home from New Zealand who was taking out young girls—"

"My dear young friend," I said, when I had tried to answer imperfectly this catechism, "I know you are a saint, and, therefore, endowed with the privilege of bilocation; but I did not know that you could dictate to six amanuenses at the time, like Cæsar or Suarez."

"Oh, by the way," he said, putting up his note-book, "I was near forgetting. With your permission, sir, I intend to put up a little crib at Christmas. Now, the roof is leaking badly over St. Joseph's Chapel. If you allow me, I shall put Jem Deady on the roof. He says you know him well, and can recommend him, and there are a few pounds in my hands from the Living Rosary."

It was true. I knew Jem Deady very well, as a confirmed dipsomaniac, who took the Total Abstinence Pledge for life regularly every three months. I also knew that that leak over St. Joseph's Chapel had been a steady source of income to Jem for the last ten years. Somehow it was an incurable malady, a kind of stone and mortar scrofula that was always breaking out, and ever resisting the science of this amiable physician. Sometimes it was "ground-damp," sometimes the "weeping wall;" and there were dread dissertations on barge courses and string courses, but there the evil was, ugly and ineradicable.

"I dare say, Jem told you that I had been putting cobblers from the village every winter for the last ten years on that roof, and that he alone possesses the secret that will make that wall a 'thing of beauty and a joy forever?'"

"Well, indeed, he said something of the kind. But I have taken a fancy to the fellow. He sings like an angel, and since the Concert he entertains me every night with a variety of melodies, amongst which, I think, 'Her Bright Smile Haunts Me Still' is his masterpiece."

"He does not sing 'Two Lovely Black Eyes?'" I asked.

"No," said Father Letheby, seriously.

"I think his wife sings that," I said, as Father Letheby rose to go.

"By the way," I said, as I helped him on with his great coat in the hall, for he is one for whom I would make any sacrifice, "how have you acquired such a minute knowledge of my parishioners in such a short time?"

"Well," said he, tying a silk handkerchief around his neck, "I was once at a military review in England, having been invited by some Catholic officers. I stood rather near the Duke of Cambridge. And this struck me. The Duke called out: 'Who commands that company?' 'I, sir.' 'What is the name of the third man on the right? Married or single? Term of service? Character? Trade?' And I was utterly amazed at the accurate information of the officers. Now, I often thought, if our great Commander-in-Chief questioned us in that manner, could we reply with the same precision? And I determined to know, as soon as possible, the name, history, and position of every man, woman, and child in this parish."

"And you have succeeded," I said admiringly. "You know them better than I, who have spent thirty years amongst them. But"—I could not resist the temptation of a little lecture—"if you are asked, accept no responsibility in money-matters; and if two cocks are fighting down the street, and, consequently, diplomatic courtesies are suspended between the neighbors, I would not, if I were you, trouble much to ascertain which of the belligerents had ethical and moral right on his side; and if Mrs. Gallagher, by pure accident, should happen to be throwing out a pail of particularly dirty water just at the psychological moment when Mrs. Casey is passing her door; and if the tailor-made gown of the latter is thereby desecrated, and you see a sudden eclipse of the sun, and hear the rumble of distant thunder, don't throw aside your Æschylus to see the 'Furies;' and if Mrs. Deady—"

"Thank you! thank you, Father," he said, abruptly, "never fear. 'T will be all right!"

I closed the door on his fine, manly figure, and went back to my arm-chair, murmuring:

"Παθήματα—μαθήματα. So shall it be to the end, O Father of history!"

BIBLICAL CRITICISM.

IN a recently published paper, entitled "The Historical Method and the Documents of the Hexateuch,"[1] from the pen of Dr. Von Hügel, he states his conviction that "Biblical criticism is a branch of learning which requires the Church and which the Church requires." A close study of the Hebrew Hexateuch, covering a space of more than six years, led the author gradually to what he considers the true method of historical criticism as resting on the "cumulative character of the evidence and the developmental character of the subject-matter;" and he sums up the process thus: remarking the frequent recurrence of differences of vocabulary and style, he first reached the conclusion that the Hexateuch was compiled mainly from four documents, the Jahvistic (J.), the Elohistic (E.), the Deuteronomist (D.), and the Priestly Code (P.). Noticing next the resemblances peculiar to each, as regards geographical, chronological, historical, moral, and theological views, he found the above conclusion corroborated, for reasons founded chiefly on the narratives and on the legislation of the Hexateuch itself. Then, the more surely to preclude any error that might have arisen from preconceived notions, he proceeded to compare the legislation of the several documents of the Hexateuch with the actual history of worship as told in the other sacred books; and this led to a new discovery, viz., that, besides the four above-mentioned documents, we have in the Hexateuch three successive stages of legislative development, represented by the book of the Covenant, Deuteronomy, and the Priestly Code respectively.

What Dr. Von Hügel considers the most difficult point for the Christian apologist to admit, is that the Deuteronomy found in B. C. 623 was a "predominantly prophetic reformation and readaptation of the previous Mosaic Law," which could hardly have been composed, as it now stands, before the reign of King Manasses, or about B. C. 698. Yet he thinks it impossible successfully to contest this point; and maintains that "a gradual growth of the law across the centuries is not

[1] *Catholic University Bulletin*, April, 1898.

less worthy of God than its complete communication within some thirty years. Indeed, such a growth, ever meeting the new situation with an unbroken stream of adaptation of old principles to new needs, has about it an impressiveness, at least for the historically-minded, far exceeding the attractions of the old view." Our only difficulty about it comes from the fact that we—westerns and moderns—forget that this divine education was intended for, and communicated through, the minds of Orientals of twenty-five or thirty centuries ago.

Dr. Von Hügel, at the end of his article, refutes some objections too often pressed against those who work in the field of Biblical criticism. It is not true, he says, that all or most critics are at best but serious rationalists, anti-miraculous, anti-supernatural *doctrinaires*. Among Catholics, for instance, we have in Abbé Loisy a rare combination of caution and courage, competence and charm, one, too, equally at home in the philological and historical niceties and in the philosophy and theology of these increasingly important questions. Nor is it true, he adds, that critics are all at variance. There is, on the contrary, "an increasing accord on an ever-increasing number of points." Nor, in fine, is it true that no other case of composite structure is to be found in the history of literature. The Diatessaron of Tatian, *v. g.*, is nothing else. Appendices to the article, exhibiting the taking of Jericho (Josh. vi, 6–27), from the Polychrome Bible, and the Last Supper, from Tatian's Diatessaron (xlv, 10–18), clearly show that the general conception of the critics is not unreasonable.

2. In confirmation of one of Dr. Von Hügel's last remarks, we may call attention to the fact that there is now, among critics, a practical agreement about the important question of the date of Deuteronomy. In proof of this, I might refer to the reviews of the excellent commentary of Prof. Driver.[2] It will be enough to quote from the conclusion of Fr. Clarke's[3] articles on this question. Maintaining that the Book of Deuteronomy is not contrary to the mind of Moses, he says: "It

[2] The International Commentary—*Deuteronomy*, 1896. Cf. his *Introduction to the Literature of O. T.*, 6th ed., 1898.

[3] *London Tablet*, January 29, February 5, 1898.

appears safe and true to say that features in the sublime oratory of Deuteronomy are to be accounted for by the state of things under the late Kings of Judah."

3. The principles and method of higher criticism about the narratives of the Hexateuch are applied to the Flood[4] by Abbé Loisy, and lead him to conclusions which may seem much more satisfactory than the incessantly changing opinions to which readers have been accustomed.

The actual story, he says, is a compilation of two parallel narratives, one of which used *Elohim* as the name of God, and the other *Jahveh.* The Elohistic text was adopted as the basis of the narrative, and there were inserted such portions from the other document as might fit in without inducing an evident contradiction. Here is how, when the separation of the documents is made by critics, the fragments of the first, when pieced together, give a complete and well-connected narrative, which is not the case with the fragments pertaining to the second document. P. (priestly writer) represents the Elohistic documents; J. (Judaistic writer), the Jahvistic. Wherever we have two narratives intertwined, we may expect discrepancies, since each author wrote from his own special point of view. Of this illustrations are given from Ch. vii and viii of Genesis. From P. (priestly or Elohistic writer) (vii, 6, 11, 13–16, 18–21, 24; viii, 5, 13–19), we have: Noe had lived six hundred years, when, on the 17th day of the second month, the Deluge came. The waters rose fifteen cubits above the tops of the highest mountains. They rose for 140 days, after which God, mindful of Noe, closed the portals of the abyss, and the waters begin to diminish—after one year the Deluge was over. The arithmetical combination is perfect. P. did not foresee that it would be upset by someone inserting the data of J. (the Judaistic or Jahvistic writer). The compiler has thus created an apparent contradiction by combining two narratives which were meant to remain distinct. Again, according to J., Noe offered a holocaust after the Deluge (viii, 20). P. does not speak of this, because, according to him, there could be no real sacrifice unless the immolation of the victim took place

[4] *Revue d'histoire et de littérature religieuse,* 1898, Mars–Avril, p. 167.

before the Ark of the Covenant, and, instead of the holocaust, he speaks of the permission given by God to eat flesh.

There exists—provided we do not take for fact what is presented as symbol—incontestable agreement between the two Biblical narratives on the one hand, and the Chaldean mythological account of the Deluge on the other. The hypothesis that the Jewish tradition borrowed from the Chaldean *epos* is plausible, though nothing can be determined as to the epoch of the borrowing. In consequence of the growing opinion that the fact of a local flood had been enlarged by mythology and poetry before Israel impressed upon it a moral and universal character, there is a tendency to-day to restrict the historical bearing of the tradition of the Deluge. Does this new interpretation give the sense of the Bible recital? Decidedly no, if we hold by the letter of the narrative. Very likely yes, if we go to the spirit, consequently to the true meaning. The real sense is the morality. All the circumstances, physical as well as geographical, will always remain obscure, even to those who believe that they can determine them, because the sacred writers, when describing an universal flood, do not pretend to give a strictly historical narrative, but wish to impress a high moral lesson.

4. Prof. Sayce, in his *Early History of the Hebrews*, narrates the Jewish history until Solomon's times, using the archæological discoveries with more profusion perhaps than criticism. He does not believe in criticism. "Nowhere," says he (p. 122), "does there seem to be clearer evidence of the documentary hypothesis than in the story of the Deluge." Yet "the analysis of the Hexateuchal critics fails to stand the test of archæological discovery." He gives as his reason for this statement the Chaldean account of the Flood; and, in his preface, supports his position by alluding to Père Scheil's interesting discovery of last year.[5] But a fair study of the Chaldean Flood[6] does not disprove the literary analysis made by critics—

[5] See AMERICAN ECCLESIASTICAL REVIEW, Jan., March, 1898.

[6] For modern views on the Babylonian account of the Deluge, the reader may be referred to a critical study by Prof. Jastrow, of Pennsylvania University, published in the *Independent* (Feb. 10, 17, 1898), àpropos of Père Scheil's discovery.

it rather helps it; and, on the other hand, the brick discovered by Père Scheil, containing a version of that narrative different from the Assurbanipal tablets, proves that there were several current forms of the legend, and induces the critics to look also for several narratives of the Deluge in Genesis. Dr. Sayce certainly means well; but his example affords a good demonstration that "Biblical criticism requires the Church," that is, we Catholics whose "faith is based, not on the Bible, but on the Church, may venture farther in certain directions than a conscientious and consistent Protestant will dare to go."[7]

5. Whilst many commentators—Catholic and Protestant—accuse David of atrocious cruelty, or adduce flimsy arguments to justify his character, recent criticism frees him from cruelty. Père Condamin, S.J.,[8] in a learned article, shows that II Sam. xii, 31, should not read "And bringing forth the people thereof [of Rabbath], he sawed them, and drove over them chariots armed with iron, and divided them with knives, and made them pass through brick-kilns; so did he to all the cities of the children of Ammon." Indeed, it would have been hard for the Ammonites to survive such a treatment. "Mirum," says Estius, "quo modo ita saevitum sit passim in omnes."

Instead of making them pass through (העביר) the brick-kilns, they were only employed in making bricks (העביד). The ד was transformed into ר by the copyist, and thereby David was made a tyrant. In the same manner, instead of being sawed or divided with axes, they were condemned to hard work, which they performed with axes and saws—a situation evidently far different from that created by the copyist. The text alone—and not the Ammonites—has been tortured. This critical restoration, indicated by Hoffmann in 1882,[9] has been adopted by V. K. Budde in the Polychrome Bible, 1894.[10]

[7] These are the closing words of an article by the Very Rev. J. Hogan, S.S., in the AMERICAN ECCLESIASTICAL REVIEW, June, 1898, words which cannot fail to inspire Biblical students with confidence.

[8] *Revue Biblique*, Avril, 1898. David cruel par la faute des copistes.

[9] *Zeitschrift für die alt-testamentl. Wissenschaft.*

[10] *The Books of Samuel*—Cf. Gesenius—*Heb. Wörterbuch*, 1895. It is to be regretted that this emendation has been adopted neither by M. Dieulafoy in his fascinating *Le Roi David*, 1897, nor by the compiler of the article *David*, in Vigouroux's *Dictionnaire de la Bible* (Fasc. XII, 1897).

6. Should we anathematize the Polychrome Bible? By no means, if this publication is a serious contribution to Biblical criticism; and no doubt it is, since the first and main object of the general editor, P. Haupt, is to make the scholarly labors of the best critics accessible to the general public. "It would require many shelves to hold all the books that have been written by those who have devoted their lives to the study of the Bible in the original languages, and whose investigations were directed to ascertain when, where, and by whom the books of the Bible were written. The Polychrome Bible sums up the conclusions upon which leading scholars all over the world have substantially agreed."

Nobody believes that because the Bible is inspired, the errors of copyists and translators were inspired. So, the verbal corrections have for their aim to restore the text to the form in which it originally existed; they are based upon critical evidence and a comparison of the Hebrew original with the ancient versions, such as the Septuagint, or the Peshita, or the Vulgate, etc. The work, of course, is not final—nor intended to be. Many conjectures hardly amount to anything more than mere probability. But the editor decidedly prefers what is probably true and right to that which is certainly false and wrong. Sometimes, too, bolder emendations and more satisfactory arrangements of texts can be found elsewhere; nor are all the portions of the work of equal merit. For instance, the Book of Judges, by G. F. Moore, of Andover, is almost perfect. On the other hand, the Book of Psalms, by J. Wellhauser, of Göttingen, is rather disappointing, considering the fame of the author. The studies of Bickell, an Austrian priest, on the same subject, are at least as critical as those of the Göttingen Doctor, while his restorations of the text are certainly bolder.

The editor's next object, after the restoration of the text, is to give a literary translation, so as to make it "a pleasure, not a labor, to read the sacred writings." That this result is being attained, the reading of any page taken at random will show. The rendering of the Psalms is from the pen of Dr. Horace Howard Furness, the well-known Shakespearean scholar,

and the translation of the other portions of the sacred text has the benefit of his invaluable supervision.[11]

One remark more about this monumental work, to which even a lengthy article could barely do justice. Its authors "believe that, as there is no difference between Christian mathematics and Jewish mathematics, or between Baptist chemistry and Presbyterian chemistry, there should be no difference between Protestant exegesis and Roman Catholic exegesis;" and yet, in the "full list of the contributors, embracing the most eminent Biblical scholars of the world," there is not a single Catholic name!

7. Perhaps one explanation of this exclusion of Catholic exegetists may be found in the words which end a very able article by J. A. Howlett:[12] "Much remains to be done. Scholars are at work collating, editing, publishing, and discovering. Many ancient Fathers and important versions have still to be brought before the public in a reliable form. Are Catholic students contributing their due share to the work? They are not deficient in scholarship, but, perhaps, they do not aim enough at the production of original work. They ought not to be contented with merely serving in the ranks. It is their place, as of old, to lead the van in the delicate but important task of restoring the genuine text of the New Testament." Words no less applicable to the Old Testament criticism.

After having described, praised, and criticised the work of Drs. Westcott and Hort, Fr. Howlett calls attention to the fact that "the tendency of modern scholarship is in the direction of giving greater weight to Western evidence in restoring the New Testament text. It is interesting to note how non-Catholic writers defend Western readings, largely from the importance and influence of the Roman Church in sub-apostolic times. This fits in admirably with Catholic views as to early Church history, and the importance to be attached to the tradition of the Roman Church in regard to the text of Scripture."

[11] It has been said that where poetical renderings of the Psalms were done by a poet, they were unscholarly; when by a scholar, they were not poetic. Dr. Furness is a poet who works with scholars.

[12] *Dublin Review*, April, 1898. Textual Criticism of the N. T.

8. Is it not, perhaps, owing to ignorance of the great antiquity and wide prevalence of Western readings in the very earliest times of which we have any trustworthy records, that the *Biblical World*[13] (Chicago) brands as blinded "by dogmatic presuppositions" the textual criticism of Loisy[14] on the "bloody sweat" (St. Luke xxii, 43–44)?

The Chicago critic, who does not sign his name nor give reasons for his insinuations, evidently wants us to follow exclusively the Vatican codex, where these verses are omitted. But why such intolerance? It is by no means satisfactorily settled yet where the Vatican MS. originated, to what group it belongs, and how far it is to be relied on. Some have even spoken of this MS.—though certainly exaggerating—as "one of the most vicious extant." Is not Dr. Loisy's statement a fair criticism? As regards the external evidence, the earliest Fathers, he says,—and St. Justin the first among them,—witness to the passage. It was found in the old Vulgate; it is in the Sinaitic MS., and in the so-called Western witnesses. Such venerable authorities are not outweighed by the Vatican MS. and the Alexandrian and Palestinian witnesses, to which we should now add the Sinaitic Gospel. These manuscripts have only a relative value, and the omission of the passage is more easily accounted for than its insertion, since, as remarks St. Epiphanius, the orthodox imagined they found in it an inconsistency with the Divine Nature of our Lord. However, concludes Loisy, these verses might possibly not have been found in the primitive gospel, and may be only a fragment from an oral tradition. But, perhaps, it is *positively* known in Chicago that they are no genuine portion of the apostolic tradition!

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[13] May, 1898, p. 353.

[14] AMERICAN ECCLESIASTICAL REVIEW, March, 1898. Gethsemane.

Analecta.

APOSTOLIC LETTER ADDRESSED TO THE CLERGY AND PEOPLE OF ITALY.

To our Venerable Brethren
and Beloved Children, the Bishops, Clergy and People of Italy.

LEO XIII, POPE.

Venerable Brethren and Beloved Children, Health and Apostolic Benediction.

Frequently in the course of Our Pontificate, moved by the sacred duties of Our Apostolic ministry, we have had to complain of and protest against acts detrimental to the Church and religion committed by those who, owing to well-known changes, are at the head of public affairs in Italy. We regret having to do this again for a most serious cause, which fills Our soul with profound sadness. We speak of the recently decreed suppression of so many Catholic institutions in the various parts of the

peninsula. This undeserved and unjust measure has elicited the condemnation of every honorable person and in it We see to Our great grief a compendium and renewal of trials endured in former years.

Although it is a matter well known to you, Venerable Brethren, We think it opportune to recall the origin and the necessity of these institutions, the fruit of Our solicitude and your loving care, in order that all may understand the thought that inspired them and the religious, moral, and charitable design to which they were directed. After the ruin of the temporal power of the Pope, the Church's elements of life and action, and its natural secular influence in public and social arrangements, were gradually taken away. By progressive steps which were systematized, they closed monasteries and convents; by the confiscation of ecclesiastical goods, they dissipated the greatest part of the patrimony of the Church; they imposed military service on clerics; they fettered the liberty of the ecclesiastical ministry by arbitrary and unjust arrangements; by persevering efforts they sought to remove the religious and Christian impress from all the public institutions; they favored the dissentient forms of worship, and whilst the most ample freedom was granted to the Masonic sect, odious intolerance and vexations were reserved for that religion alone which has always been the glory, protection and strength of the Italians.

We did not fail to raise Our voice against these serious and repeated attacks. We complained of them on account of our holy religion, exposed to the greatest dangers; We complained of them also—and We say this with all the sincerity of Our heart—on account of our country, because

Religion is the Source of Prosperity

and greatness for the nation and the principal foundation of every well-regulated society. And in fact when the religious sentiment, which elevates and ennobles the soul and deeply impresses upon it the ideas of justice and honor, is weakened, man declines and abandons himself to savage instincts and material interests; whence follow, as a logical result, rancours, divisions, depravity, conflicts, and disturbance of order, for

which evils sure and sufficient remedies are not to be found either in the severity of the laws, or the harshness of the tribunals, or the use of armed force itself. To this natural and intrinsic connection between religious decadence and the development of insurrection and disorder, We have often called the attention of those with whom rests the formidable responsibility of power, pointing out in public documents addressed to the Italian people the progress of Socialism and Anarchy and the endless evils to which they exposed the nation. But We were not listened to. Wretched sectarian prejudice blinded the intelligence, and the war against religion was continued with the same intensity. Not only was no safeguard provided, but in books, newspapers, schools, collegiate chairs, associations, and theatres, they went on spreading far and wide the germs of irreligion and immorality, sapping the principles by which the strong and honorable customs of the people are formed and diffusing maxims from which inevitably follow the perversion of the intellect and the corruption of the heart.

We then, Venerable Brethren, seeing the future of our country dark and full of perils, believed that the moment had come to raise Our voice, and We said to the Italian Catholics: Religion and Society are in danger; it is time to exert all your activity, raising a barrier against the encroaching evils by means of words, works, associations, committees, the press, congresses, institutions of charity and prayer, in fine, all the peaceful and legal means which are adapted to maintain the religious sentiment and to remove that unhappy counsellor, misery, which has become so profound and extensive through economic depression in Italy. These things We have recommended several times, especially in two letters which We addressed to the Roman people on the 15th of October, 1890, and the 8th of December, 1892.

It pleases Us to be able to state here that Our exhortations fell upon fertile ground. Through your generous efforts, Venerable Brethren, and those of the clergy and faithful entrusted to you, satisfactory and salutary effects were obtained, from which it was easy to see that even greater results would follow in the near future. Hundreds of associations and committees arose in various parts of Italy, and to their

were to be traced rural banks, economic kitchens, economic houses of rest, institutions for popular entertainment, societies for catechetical instruction, for the assistance of the sick, the care of widows and orphans, and so many other beneficent establishments which called forth the gratitude and blessings of the people, and often received well-merited praise even from men who differ from us. And the Catholics, according to their custom, in displaying this laudable Christian zeal, having nothing to conceal, acted in the light of open day and always kept within the law.

But then took place the painful occurrences which, accompanied by tumults and the shedding of citizens' blood, brought disaster to several districts in Italy. No one suffered more in mind or was more disturbed than We at this sad sight. We thought, however, that at the beginning of these outbreaks and these struggles between brethren, those who have the direction of public affairs would recognize the unhappy but natural fruit of the evil seed scattered so widely, and for such a long time scattered with impunity, throughout the whole peninsula; We thought that, going back from the effects to the causes, and profiting by the bitter lessons received, they would return to the Christian standards of social order by which nations are restored, if they are not allowed to perish, and that therefore they would hold in honor the principles of justice, probity, and religion to which are to be mainly attributed even the material welfare of the people. We thought at least that in looking for the authors and accomplices of these outbreaks they would seek them amongst those who oppose Catholic teaching, and through naturalism and scientific and political materialism, stir up every kind of inordinate cupidity amongst those who, under cover of sectarian gatherings, conceal evil designs and take up arms against order and the security of society. And indeed there were not wanting even in the camp of the enemy some elevated and impartial minds who understood and had the praiseworthy courage to proclaim publicly the true cause of the lamentable disorders.

But great was Our surprise and grief when we learned that,

under an absurd pretext ill-disguised by artifice, they had the audacity, in order to deceive public opinion and to carry out a premeditated purpose, to make against Catholics

THE RIDICULOUS ACCUSATION

that they were disturbers of public order, and to cast upon them the blame and the harm consequent on the seditious risings of which several districts in Italy were the theatre. And Our grief increased when arbitrary and violent acts followed and We saw many of the principal and ablest Catholic journals suspended or suppressed, parochial and diocesan committees proscribed, meetings with regard to congresses dispersed, some institutions rendered useless and others threatened, amongst them those which had solely for their object the increase of piety amongst the faithful or public and private beneficence; and when We saw harmless and well-deserving societies dissolved in great numbers and thus destroyed in a few stormy hours the patient, charitable, and modest labor of many years of many noble intellects and of many generous hearts.

But these heinous and hateful measures taken by the Italian government, absolutely contradicted its previous declarations. For it had long represented the population of the peninsula as of the same disposition and altogether at one with it in its revolutionary and anti-Papal work, but now all at once it gives itself the lie by having recourse to extraordinary expedients in order to suppress an immense number of associations scattered throughout Italy, and this for no other reason than because they showed themselves well disposed and devoted to the Church and the cause of the Holy See.

But these measures were opposed, above all, to the principles of justice and the very standards laid down by the existing laws. By virtue of these principles and standards it it is lawful for Catholics, like all other citizens, to enjoy freedom of combination for the promotion of the moral and material welfare of their neighbors and for the practice of piety and religion. It was then an arbitrary procedure to

dissolve so many benevolent Catholic institutions, which exist peacefully and are held in respect in other countries, without having any proofs of culpability on their part, without any previous investigations, without any document showing their participation in the disorders.

It was also a special insult to Us who had designed and blessed these useful and peaceful associations and to you, Venerable Brethren, who had attended to and promoted their development and watched over their conduct; Our protection and your vigilance ought to have gained still greater respect for them and made them free from every suspicion.

Nor must We omit to say how pernicious these measures are to the interests of the multitude, the preservation of society, and the welfare of Italy. Through the suppression of these societies

THE MORAL AND MATERIAL MISERY

of the people, which they sought by every possible means to alleviate, has been increased, and the body politic is deprived of a powerful conservative force, for their organization itself and the diffusion of their principles formed a barrier against the subversive theories of socialism and anarchy; lastly, the religious conflict which all men free from sectarian passion know to be supremely disastrous to Italy, whose strength, power and unity it breaks up, is thus greatly aggravated.

We are not unaware that the Catholic societies are accused of tendencies opposed to the existing political regime in Italy, and are therefore regarded as subversive. This imputation is founded on a misunderstanding purposely created and maintained by the enemies of the Church and of religion, to make it appear to the public that there is ground for their unjustifiable ostracism of these societies. We desire that this misunderstanding should be removed once for all.

The Italian Catholics, by virtue of the immutable and well-known principles of their religion, eschew all conspiracy and rebellion against the public authorities, to which they render due tribute. Their conduct in the past, to which all impartial men can render honorable testimony, is a guarantee of

their conduct in the future, and this ought to be sufficient to assure them the justice and liberty to which all peaceful citizens have a right. More than this, being, owing to the doctrine they profess, the strongest supporters of order, they are entitled to respect, and if virtue and merit were adequately appreciated, they would also have a right to the regard and gratitude of those at the head of public affairs.

But the Italian Catholics, exactly because they are Catholics, cannot renounce the desire that their Supreme Head should be restored to his necessary independence and his entire liberty in a full and effective manner, this being

AN INDISPENSABLE CONDITION

for the freedom of the Catholic Church. Upon this point they will change their opinions neither for threats nor violence. They will bear with the existing state of affairs, but as long as this will aim at the downfall of the Papacy through a conspiracy of all the anti-religious and sectarian elements, they can never, without violating their most sacred duties, agree to uphold it by their adhesion and support. To demand from the Catholics a positive coöperation in maintaining the present state of affairs would be unreasonable and absurd, since it would then be no longer lawful for them to obey the teachings and precepts of the Apostolic See, and they would have to act in opposition to it and pursue a different line of conduct from that followed by Catholics of all other nations.

Hence it is that, in the present condition of affairs, the action of the Italian Catholics, keeping apart from politics, concentrates itself on the field of social and religious activity, and seeks to improve the moral tone of the people, to make them obedient to the Church and its head, to remove them from the dangers of socialism and anarchy, to instil into them respect for the principles of authority, and, lastly, to relieve their wants by numerous works of Christian charity. How, then, can the Catholics be called enemies of the country, and be confounded with the parties that assail the order and security of the State?

Such calumnies fall to the ground when viewed in the

light of common sense. They are based on this idea alone: that the fate, unity, and prosperity of the nation consist in the deeds done to the detriment of the Holy See—deeds, which are deplored by men above suspicion, who have openly declared that it is a grave mistake to provoke a conflict with that great institution which God established in Italy, and which was and will always remain her chief and incomparable source of pride, a wonderful institution which dominates the whole course of history, and through which Italy became the fruitful educator of people, the head and the heart of Christian civilization. Of what fault, then, are the Catholics guilty when they yearn for the end of the long quarrel which is the cause of the greatest evils to Italy in the social, moral, and political orders; when they ask that the paternal voice of their Supreme Head should be listened to—that voice which has so often claimed the reparation that is due, and which has shown the incalculable good that would result therefrom to Italy?

THE REAL ENEMIES OF ITALY

must be sought elsewhere. They must be sought amongst those who, moved by an irreligious and sectarian spirit, close their hearts in presence of the evils and dangers that weigh upon their country, reject every true and effective solution of the Roman problem, and endeavor by their heinous designs to make it more difficult and more troublesome. To these, and no others, should be attributed the rigorous measures which have been adopted toward so many Catholic associations; measures which grieve Us deeply for a higher reason which regards not only the Italian Catholics, but those of the entire world. They bring out more clearly the painful, precarious, and intolerable position to which we have been reduced. If some incidents in which the Catholics had no part had been sufficient to cause the suppression of thousands of harmless and beneficent works despite the guarantees afforded by the fundamental laws of the State, every impartial man and every man of common sense will understand what is the value of the assurances given by the public authorities for the freedom and

independence of Our Apostolic ministry. What, in truth, is Our liberty when, after having been despoiled of the greater part of the ancient moral and material resources with which the Christian ages had enriched the Apostolic See and the Church in Italy, We are now deprived even of those means of religious and social action which Our solicitude and the admirable zeal of the bishops, clergy, and faithful had brought together for the protection of religion and the benefit of the Italian people? What can be the pretended liberty afforded Us when another occasion, another incident of any kind, may serve as a pretext for going still further in the way of violence and arbitrary dealing, and for inflicting new and deeper wounds on the Church and religion?

We call the attention of Our Italian children and those of other nations to this state of affairs. To both, however, We would say that if Our sorrow is great, not less great is Our courage and Our confidence in that Providence that governs the world and watches constantly and lovingly over the Church, which is identified with the Papacy, according to the beautiful expression of St. Ambrose: "Ubi Petrus ibi Ecclesia." Both are divine institutions which have survived every attack and outrage, which have seen the centuries go by without being shaken, and which have gained increased strength, energy, and constancy from misfortune itself.

As to Ourselves,

WE WILL NOT CEASE TO LOVE

this noble and beautiful country, the land of Our birth, proud to spend Our remaining strength in preserving for it the precious treasure of religion, in keeping its sons on the honorable path of virtue and duty, and in relieving their distress as far as We can.

We are sure, Venerable Brethren, that in discharging this noble duty you will give Us the effective aid of your care and your enlightened and constant zeal. Continue the sacred work of reviving piety amongst the faithful, of preserving souls from error and the seductions which surround them on all sides, and of consoling the poor and the wretched by all the

means charity may suggest. Your labors will never be in vain, whatever may happen and however they may be judged by men, for they have a higher end than the things of this world; and in any case, no matter how they may be hindered or rendered ineffectual, they will avail to free you from responsibility for the evils which the impediments put in the way of your pastoral ministry may bring on Italy.

And you, Italian Catholics, the principal objects of Our care and affection: you who have been made the butt for the most bitter trials because of your nearness to Us and your close union with this Apostolic See, take comfort and encouragement in Our words and Our firm assurances that, as the Papacy in past ages, during days of storm and stress, was the guide, defence, and salvation of the Catholic people, especially in Italy, so in the future it will not fail in its great and salutary mission of defending and vindicating your rights, assisting you in your difficulties, and loving you when most persecuted and oppressed. You have given, particularly in these latter times, many proofs of

SELF-DENIAL AND ZEAL

in doing good. Do not lose heart, but keeping strictly, as in the past, within the limits of the law, and in full submission to your pastors, continue to pursue the same line of action with Christian courage. Should you meet with fresh contradictions and fresh hostilities on the way, be not discouraged. The goodness of your cause will become more evident day by day, when your adversaries are obliged to have recourse to such weapons to combat it, and the trials you will have to bear will increase your merit in the eyes of honest men, and—what is of more importance—in the eyes of God.

And now, as a token of Heavenly favor and a pledge of Our more special affection, receive the Apostolic Blessing, which We impart from the bottom of Our heart to you, Venerable Brethren, and to the Italian clergy and people.

Given at St. Peter's, Rome, on the 5th of August, 1898, in the 21st year of Our Pontificate.

LEO XIII, *Pope.*

E S. R. UNIV. INQUISITIONE.

VI FACULTATUM QUINQUENNALIUM EPI UTI POSSUNT DISPENSATIONE CUMULATIVA.

Fer. IV, die 16 Martii 1898.

An declarationes S. C. S. Officii datae die 19 Iunii 1861 et 19 Iunii 1875, iuxta quas Episcopi qui gaudent facultate quinquennali dispensandi in tertio et quarto consanguinitatis et affinitatis gradu simplici, possunt dispensare in tertio et tertio, in quarto et quarto, sive gradus oriatur ex uno, sive ex multiplici stipite, extendendae sint ad casum quo sponsi innodantur duobus impedimentis consanguinitatis uno in tertio gradu simplici et altero in quarto similiter simplici?

Res delata est in Congregatione Generali habita fer. IV, die 16 dicti, ad Emos DD. Cardinales una mecum Inquisitores Generales, qui respondendum decreverunt: *Affirmative.*

Omnia fausta Tibi a Domino adprecor.

Ampl. Tuae

Uti frater,

L. M. *Card.* PAROCCHI.

Romae, 24 Martii 1898.

E SACRA CONGREGATIONE RITUUM.

I.

CIRCA CANTUM IN LINGUA VERNACULA, INTRA MISSAM CANTATAM.

Relatum fuit Sacrae Rituum Congregationi morem extare in dioecesi Plocensi atque in nonnullis aliis Poloniae dioecesibus, quo in Missis cum cantu sine ministris diacono et subdiacono, organarii qui et cantores sunt, solum responsa celebranti, uti *Amen—et cum spiritu tuo,* exequuntur latino sermone, et dum alia, uti *Introitus* et *Kyrie* omittunt, reliquo Missae tempore varias cantilenas vernaculas, devotionem foventes et non semper Missae consonas cum organi sonitu cantant. Hinc expostulatum fuit ab ipsa Sacra Congregatione:

I. Utrum praedictus usus cantilenarum adprobari vel saltem tolerari possit?

II. Utrum, in Missis cantatis sine Ministris sacris, organarii et chorus debeant semper exequi cantu vel voce intelligibili cum organo omnes partes ex Graduali Romano?

Et eadem Sacra Congregatio, ad relationem Secretarii, exquisito etiam voto Commissionis Liturgicae, omnibusque perpensis, rescribendum censuit:

Ad 1^um^ Obstant decreta, praesertim in una *Bisarchien.* 31 Ianuarii 1896.

Ad 2^um^ Affirmative.

Atque ita rescripsit die 25 Iunii 1898.

C. *Card.* MAZZELLA, *Praef.*

L. † S. D. PANICI, *Secret.*

II.

DE COMMISSIONE PRO REVISIONE OPERUM CANTUS GREGORIANI.

Per rescriptum S. C. Rituum sub die 13 Iunii 1898, SSmus Dnus Noster Leo PP. XIII elegit et deputavit in Praesidem Commissionis pro revisione operum Cantus Gregoriani, Illmum et Rmum Dnum Augustinum Accoramboni, Arch. Tit. Aeliopolitan.; simulque adscripsit inter Deputatos eiusdem Commissionis Illmos Dnos Equites Andream Meluzzi et Philippum Capocci.

III.

NOVA FESTA IN MARTYROLOGIO ROMANO INSERENDA.

Die 17 Iunii.

(SEXTODECIMO CALENDAS IUNII.)

Apud Villam Regalem in regno Valentino, Sancti Paschalis Ordinis Minorum, mirae innocentiae et poenitentiae viri, quem Leo decimustertius coetuum eucharisticorum et societatum a Sanctissima Eucharistia Patronum coelestem declaravit.

Die 5 Iulii.

(TERTIO NONAS IULII.)

Cremonae in Insubria, S. Antonii Mariae Zaccaria Confessoris, Clericorum Regularium Sancti Pauli et Angelicarum Virginum Institutoris, quem virtutibus omnibus et miraculis insignem Leo decimustertius inter Sanctos adscripsit. Eius corpus Mediolani in Ecclesia Sancti Barnabae colitur.

Die 9 Decembris.

(QUINTO IDUS DECEMBRIS.)

Graii in Burgundia, Sancti Petri Fourier Canonici Regularis Salvatoris Nostri, Canonissarum Regularium Dominae Nostrae edocendis puellis Institutoris, quem virtutibus ac miraculis clarum Leo decimustertius Sanctorum catalogo adiunxit.

IV.

CONCEDITUR CELEBRATIO FESTI B. INNOCENTII PP. V. SUB RITU DUPLICI MINORI.

Ex Sacrorum Rituum Congregationis consulto, quum SSmus Dominus Noster Leo Papa XIII cultum ab immemorabili tempore ac sine intermissione praestitum Beato Innocentio V Papae Confessori suprema auctoritate sua nuperrime confirmaverit; Emus ac Rmus Dominus Cardinalis Lucidus Maria Parocchi, Episcopus Portuen. et S. Rufinae, atque ipsius SSmi Domini Nostri in Urbe Vicarius, Eumdem SSmum Dominum Nostrum supplicibus votis rogavit, ut, praeterquam in tribus Patriarchalibus Basilicis, a Clero Urbis Saeculari huiusque Districtus, necnon ab aliis etiam Regularibus utriusque sexus, in Urbe, vel extra, utentibus Calendario Cleri Romani, sub ritu duplici minori recolatur festum ipsius Beati Pontificis Confessoris, die vigesima secunda Iunii cum Officio ac Missa, hac die approbatis. Sanctitas porro Sua, referente infrascripto Cardinali Sacrorum Rituum Congregationi Praefecto, benigne precibus annuere dignata est: servatis Rubricis. Contrariis non obstantibus quibuscumque. Die 29 Aprilis 1898.

C. Ep. Praen. *Card.* MAZZELLA, *S. R. C. Praef.*

L. ✝ S. D. PANICI, *Secret.*

V.

OFFICIUM ET MISSA IN HONOREM B. INNOCENTII PP. V.

Die 22 Iunii

IN FESTO

BEATI INNOCENTII V PAPAE

CONFESSORIS.

Oratio. Deus, qui Beatum Innocentium Confessorem atque Pontificem, scientiae ac prudentiae donis decoratum, pacis et

unitatis conciliatorem effecisti; eius intercessione nobis concede: coelestia sapere et omnia bona concordi studio sectari. Per Dominum.

In primo Nocturno Lectiones Fidelis sermo *de communi Confessoris Pontificis.*

In secundo Nocturno.

Lectio IV. Innocentius, antea Petrus de Tarentasia dictus, anno supra millesimum circiter biscentesimo vigesimo quinto natus est. Dives aeque ac nobilis et elegantioris formae, a tenera aetate in Ordine Praedicatorum se suaque omnia Deo mancipavit. Per annos ferme triginta in coenobio Parisiensi religiosis moribus sacrisque litteris apprime excultus, sapientiae ac sanctitatis culmen ascendit. Ad theologicas disciplinas in Academia Parisiensi tradendas et ad regimen Provinciae sui Ordinis semel et iterum vocatus, egregius fuit sacrae scientiae Magister et praelatus inter fratres acceptissimus. Uberrimo animarum fructu populos Galliae verbi Dei praedicatione informavit, sibique haud exiguam dicendi laudem promeruit.

Lectio V. A Beato Gregorio decimo Pontifice Maximo Ecclesiae Lugdunensi regendae praepositus, cleri populique graves ac diuturnas contentiones brevi ac feliciter sedavit. In Senatum Purpuratorum Patrum ascitus, Oecumenicae Synodo Lugduni celebrandae sollicite omnia disposuit; tum in ipsa Synodo iussu Pontificis una cum S. Bonaventura maioris momenti negotia moderatus est. Eius praesertim opera Graecorum coniunctio cum Latinis probata est; querelae cleri saecularis contra regularem sublatae; et Conclavis statuta ad futuras Romanorum Pontificum electiones sancita.

Lectio VI. Aretii Beato Gregorio decimo vita functo, cunctis Cardinalium suffragiis ad Petri Cathedram evectus est. Magnanimi decessoris consilia prosecutus, impigre studuit ut Orientales a iugo infidelium liberaret; Carolum Siciliae regem cum Italicis civitatibus amice composuit; Rudolphum Imperatorem Ecclesiae Romanae ditioni ab Alpibus minitantem propulsavit; contra Sarracenos Hispaniam invadentes, celeritate magna exercitum cruce signatorum instruxit; normas dedit, quibus religiosa Graecorum cum Latinis reconciliatio perficeretur, a

successoribus sedulo retentas. Haec tanta operatus brevi quinque mensium decursu, dum maiora adhuc ab eo sperabat Ecclesia, febri Romae correptus anno aetatis suae quinquagesimo primo ad Superos piissime evolavit. Multis in vita et post mortem miraculis claruit. Quamobrem statim ab exitu cultus ecclesiasticus beato Pontifici praestitus fuit, quem nunquam intermissum, ex Sacrae Rituum Congregationis consulto, Leo Papa Decimus Tertius confirmavit.

AD MISSAM.

Introitus: Statuit *ut in communi Conf. Pontificis.*

Oratio ut supra.

Secreta. Praesenti oblatione, Domine, atque Beati Innocentii Pontificis et Confessoris intercessione propitiatus, fidelibus tuis pacis et unitatis dona largire. Per Dominum.

Postcommunio. Huius, Domine, Sacramenti perceptio, Beato Innocentio Pontifice et Confessore intercedente, quaesumus: ut salutem et pacem in nobis operetur aeternam. Per.

E SACRA CONGREGATIONE INDULGENTIARUM.

DUBIA CIRCA FORMAM, ADSCRIPTIONEM ET IMPOSITIONEM SCAPULARIUM.

Huic Sacrae Indulgentiarum et SS. Reliquiarum Congregationi sequentia dubia dirimenda sunt proposita:

I. Utrum in adscribendis Christifidelibus Sodalitati B. Mariae Virginis a Monte Carmelo adhiberi licite et valide possint scapularia quae quamvis ex lana confecta, cooperiuntur tamen ex una parte tela serica vel gossypio, ex altera vero, imagine quae totum vel fere totum cooperit scapulare, ita ut pannus penitus, aut quasi penitus non appareat?

II. Quid tenendum quando unum scapulare refert imaginem B. Mariae Virginis de Monte Carmelo, alterum, quod vitta coniungitur, Imaginem B. Mariae Virginis Perdolentis, SSmi Rosarii vel etiam SSmi Cordis Iesu?

III. Utrum nomina adscriptorum Confraternitati, necessario ad viciniorem Confraternitatem mittenda sint, vel potius liberum sit ea transmittere Moderatori cuiuslibet Confraternitatis?

IV. Utrum in adscriptione plurium, formula unica in numero plurali, quae ex Decreto S. C. Indulg. die 18 Aprilis 1891 adhiberi potest, dicenda sit antequam incipiatur impositio vel potius dum primo fit impositio?

V. Utrum in casu supra exposito, cum generatim adscribendi sint viri et mulieres, conveniens sit dicere: "*Accipite viri et mulieres*," vel simpliciter "*accipite hunc habitum*," prout est in formula breviarii approbati in Decreto S. R. C. diei 24 Iulii 1888?

Porro S. Congregatio, audito unius ex Consultoribus voto, relatis dubiis respondendum mandavit:

Ad 1^{um} Negative.

Ad 2^{um} Nihil officere valori scapularis Imaginum varietatem, dummodo in scapulare appareat color, forma et pannus, quae uti substantialia sunt retinenda, exceptis tamen scapularibus SSmae Trinitatis et Passionis D. N. I. C. in quibus imagines propriae sunt necessariae.

Ad 3^{um} Negative ad 1^{am} partem; affirmative ad 2^{am} partem.

Ad 4^{um} Formulam in casu dicendam esse, immediate antequam scapularia imponi incipiantur, eaque sacerdote in manibus tenente.

Ad 5^{um} Si viri a mulieribus facile segregari possint, et duplici actu functio peragi possit, quod certe foret convenientius, tunc, prout de more, adhiberi posset formula longior, mutatis mutandis. Si vero unico actu promiscue viri cum mulieribus sint aggregandi, tunc ad praecavendam cacofoniam, formula brevior melius adhiberetur, dicendo tantum "*Accipite hunc habitum*, etc."

Datum Romae ex Secretaria eiusdem S. Congregationis, die 18 Iunii 1898.

FR. HIERONYMUS M.^{a} *Card.* GOTTI, *Praef.*

L. † S. ANT. *Arch.* ANTINOEN., *Secret.*

E SACRA CONGREGATIONE INDICIS.

DUBIA CIRCA CONST. "OFFICIORUM AC MUNERUM."

Cum huic Sacrae Indicis Congregationi sequentia Dubia super constitutione *Officiorum ac munerum* solvenda proposita fuerint, nimirum:

1. Utrum sub nomine eorum qui Studiis theologicis vel biblicis dant operam veniant etiam alumni, qui theologiae et linguae Hebraicae ac Graecae in scholis Seminariorum vacant? Et quatenus affirmative,

2. Utrum possit Episcopus permittere ut in scholis alumni, sub ductu professoris, textus hebraicos et graecos ab acatholicis editos legant et vertant, dummodo non impugnentur in prolegomenis aut adnotationibus talium librorum catholicae fidei dogmata?

Eadem Sacra Congregatio sub die 18 Iunii 1898 iisdem Dubiis mature perpensis, respondendum censuit:

Ad 1^um^ *Affirmative.*

Ad 2^um^ *Negative*, nisi specialem a S. Sede facultatem obtinuerit.

Datum Romae ex Secretaria eiusdem Sacrae Congregationis die 21 Iunii 1898.

A. *Card.* STEINHUBER, *Praef.*

L. ✝ S. Fr. M. CICOGNANI, *O. P., Secret.*

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman decrees for the month are:

I.—APOSTOLIC LETTER to the clergy and people of Italy, in which the Holy Father defines the present position of the Papacy.

II.—S. CONGREGATION OF THE INQUISITION decides that bishops in virtue of the quinquennial faculties *dispensandi in tertio et quarto consanguinitatis, etc.*, may dispense *in casu quo sponsi duobus impedimentis consanguinitatis, uno in tertio, altero in quarto innodantur.*

III.—S. CONGREGATION OF RITES:

1. Declares as contrary to the Rubrics the practice of singing, during a *missa cantata*, pious hymns in place of the *Introit, Kyrie*, and other portions of the Gradual.
2. The Holy Father appoints Archbishop Accaramboni president of the commission to revise publications of Gregorian Chant, of which commission Cheval. Meluzzi, and Sign. Capocci are made members.
3. Designates several feasts to be inserted in the Roman Martyrology.
4. Institutes the feast of Pope Innocent V. *sub ritu duplici minori.*
5. Assigns an Office and Mass for the feast of B. Innocent V., Pon. Con., and publishes the text of same.

IV.—S. CONGREGATION OF INDULGENCES solves a number of *Dubia* regarding the form, investiture, etc., of the scapulars, according to which, scapulars must be so made as to show the color, form, and cloth prescribed for the Order or Confraternity which is represented by the same. Hence to sew upon the scapulars pictures covering *both sides*, or to embroider them in a way which makes the original cloth disappear entirely or in great part, renders the investiture illicit and invalid. When there are a number of persons to be invested the priest reads the formula, holding the scapulars in his hands; after the reading, he places the scapulars on each individual.

V.—S. CONGREGATION OF THE INDEX decides that a bishop has no right to permit in Catholic schools the use of Hebrew and Greek texts edited by Protestants. Such faculties must be obtained directly from the Holy See.

THE FIRST CONFESSION OF CONVERTS.

The Second Plenary Council of Baltimore directs that the regulations of the Holy Office, July 20, 1859, be observed when converts are being received into the Church. If, after careful investigation, there remains any doubt as to the validity of the baptism conferred in heresy, the mode of procedure prescribed is:

1. The Profession of Faith.
2. Conditional Baptism.
3. Sacramental Confession with Conditional Absolution.

The Profession of Faith and the reception of Baptism suppose not only that the convert is properly instructed in the Christian doctrine, and that he is willing and determined to observe the precepts of the Church, but also that he has true sorrow for past transgressions and a fixed determination to refrain from sin for the future. This latter disposition is a necessary condition for the *licit* reception of the Sacrament of Baptism.

The disposition of sorrow, and a fixed determination to avoid sin, is in most cases brought about by a thoughtful examination of conscience on the part of the convert, and by ex-

hortations of the priest to whom the penitent makes known his state of conscience. Hence converts are frequently advised to make an accusation of their sins *before* Conditional Baptism, although they cannot then receive sacramental absolution. After having been baptized conditionally they return to the confessor to whom they had made the accusation, and having repeated it in a general way with an act of contrition, receive Conditional Absolution.[1]

Although the more common practice seems to be that converts make this first confession on the very occasion of their baptism and to the priest who baptizes them, they are not, of course, obliged to do this, but they are free to go to another confessor.

A question arises, whether it is, in general, *advisable* that converts should make their first confession to the priest who instructs and baptizes them, or to another.

Confession is nearly always a humiliating act of religion, even to Catholics who fully appreciate both its beneficent effects and its necessity for themselves. It can hardly be supposed that it is less trying to converts who have not been, as a rule, accustomed to make known to another their transgres-

[1] Converts who have never been baptized before, and who receive Baptism in the Church *un*conditionally, are not obliged to make a confession of their previous life. Nevertheless, it was at one time the general custom for catechumens to make a confession of their sins before they received Baptism, merely as a penitential exercise (*Martene*, lib. I, c. 1, art. x, n. 12, etc.); and St. Thomas recommends this course, bidding priests to hear the confession, provided the convert shows a desire to make it: "Si . . . baptizandi, ex devotione, peccata sua confiteri vellent, esset eorum confessio audienda." (P. III, qu. 68, art. 6.) "There is no doubt," says O'Kane (*On the Rubrics*, chap. v, § xiii, 466), "that a confession before Baptism, if a convert desires it, or is willing to make it, has many advantages. The priest is thereby better able to judge of his dispositions, and has also a better opportunity of giving him special instructions, of exciting him to sorrow, and preparing him to receive with greater fruit that Sacrament, whichever it be, that he is now capable of receiving. . . . Hence the common practice hitherto has been: first, to hear the convert's confession and dispose him for the worthy reception of either Sacrament; then to baptize him conditionally; and, lastly, having got him to repeat the confession, at least in general terms, and to supply whatever might be judged necessary to make it full and complete, to give him conditional absolution. When, *as is usually the case*, the confession is made to the same priest, the penitent is not required to repeat the sins he has already confessed in detail, but merely to accuse himself of them in general terms."

sions and sinful tendencies. It is true there are penitents even among converts who possess that childlike confidence, that absence of all self-consciousness and of human respect, which render them indifferent as to what the confessor may know of them apart from the sacred tribunal of penance. They tell their sins with candor and humility, even where the acknowledgment is of serious grievous matter. They speak of their faults to the priest, whom they constantly meet, as to a father. But the child that so acts towards its parent is, after all, the exception; most children are too timid or too reserved to make such confession to their parents, unless necessity, in one form or other, forces it from them. In the same way, spiritual children frequently find an almost insurmountable repugnance to make their confession to a priest who knows them and meets them outside the confessional, and with whom they are more or less familiar in society. They would not forfeit the good opinion which they fancy he has, and desire that he should have, of them, as they meet him in daily life. Such penitents naturally seek a stranger, to whom to confess their sins; and the Church, as a kindly and prudent mother, who respects the native sense of shame in her children, refrains from subjecting them to the risk of insincerity, and allows them complete liberty in the choice of a confessor. Even the members of our religious orders, who have pledged themselves to a life of perfection, and who, therefore, desire to receive that chastening correction which implies the constant practice of humility, enjoy the privilege of extraordinary confessors, to whom they may periodically reveal their state of conscience, apart from the regular confessor.

It would seem, therefore, expedient that converts should be aware that they can avail themselves to the fullest extent of this liberty. They are to make a general confession of their whole lives. However well they may be disposed to live pure and holy lives in the future, their past, viewed in the light of present truth and of the divine precepts, is often dark, and fills them with horror. The priest who, perchance, has become the means of their conversion, who has instructed them, and who is to them, therefore, the exponent of the pure light which

they have lately received, inspires them with a feeling of reverence which makes them unwilling to stir his adverse judgment with the recital of their sins. Thus many converts, while thoroughly sincere and prepared to combat the very pride which they recognize in this repugnance to lower a friendly priest's estimate of themselves, grow heart-sick at the thought of a first general confession to the man whose personal kindly feeling and respect they are anxious to retain.

There are others, as I have said, who are conscious of no feeling beyond this, that they have grieved God in the past, and who see in the priest only the instrument of the divine mercy, without any side-thought of human respect. In many cases, too, especially where a priest stands alone as the pastor of his people, and where the temptation to human respect is lessened or eliminated by the circumstances of personality and place, converts have no alternative but to make their general confession to the priest who leads them into the Church. In these cases, however, the very fact that the same relations of pastor and confessor toward the converted member of the flock continue afterwards, gives a certain guarantee of sincerity on the part of the latter. Moreover, the subsequent instructions which the confessor will find it necessary to give his penitent are likely to undo by degrees any defects that may have rendered the first confession less complete and thorough than it might have been, whilst there was no thought of sacrilege.

To such conditions as well as to the case of converts who, Magdalene-like, actually prefer to make their confession to the priest who has been for them the instrument of special graces and knowledge, I do not here refer, but rather to converts in large parishes, or such as are brought into the Church on occasion of a mission, who somehow or other are left under the impression that the first confession is part of the baptismal act, and must be made then and there to the ministering priest. Many converts, though they know that it is not absolutely required, yet believe that it is expected that this confession be made to the priest who instructed them and receives them into the Church.

Unless, therefore, a convert is distinctly and emphatically told, not only that he is free, but that it would be advisable or preferable if he made his confession to a strange priest, he will naturally conclude that the first confession in connection with his reception into the Church should be made to the person who baptizes him, and that any manifestation of a desire to go elsewhere is equivalent to a want of confidence which might wound the sensitiveness of the priest who has instructed and baptized him.

On the other hand, experience in our larger parishes amply testifies that converts will readily avail themselves of the privilege of confessing to a strange priest as soon as they clearly understand that they may do so, and that the priest who prepares their reception into the Church really desires them to choose a confessor of their own for the sake of greater freedom in exposing their faults and arousing themselves to true contrition.

It may be objected that the priest who has instructed his convert, and has thus, in turn, had opportunities to recognize his individual limitations of mind and heart, is apt to know better than any one else the peculiar disposition, and therefore the special needs of the penitent; hence, the latter would find greater aid in making his confession to the priest who knows him, than if he went to a stranger. This is true, and the integrity of the first confession may be somewhat in danger by that lack of knowledge which anticipates a penitent's difficulties and renders his confession more complete. Still a defect of what theologians call the accidental integrity of a confession, which is made in good faith, cannot be compared to the more serious defect which arises from a lack of perfect sincerity; and this is the danger to which the convert is exposed who believes that he must or ought to go to the confessor who knows him. Moreover, the integrity of the first confession, provided it has been made sincerely, is easily supplied by subsequent frequentation of the Sacrament of Penance. Finally, all objection ceases if the priest, who knows his convert to be in need of special cautions and helps, directs him to obtain such helps by giving him apt and definite instructions as to the manner of making his confession to a stranger priest, so that nothing need be neglected.

To sum up, then, the practical conclusion to be drawn from the above-mentioned considerations—it would seem advisable that, in the first place, converts should always be made clearly to understand that the confession required of them in connection with Conditional Baptism is in reality independent of the reception of Baptism. That, therefore, secondly, converts may make their confession some days after their Profession of Faith and reception of Baptism. Thirdly, that they are at perfect liberty to go to a priest other than the one who baptized them; and that it is not a matter in which they must scruple to follow their inclination. Let them prepare for confession in good time, so as to conceive a deep sense of contrition before they are baptized; and if it be necessary, let them be carefully instructed in the manner of making a general confession, avoiding everything which might give this instruction the appearance as if the instructor wished to pry into the sensitive conscience of the convert.

If, as is frequently the case, greater convenience or necessity require that the confession be made in immediate connection with the ceremony of Baptism, then it would seem advisable to engage some strange priest to be at hand in order to act as confessor. Some pastors make this a rule, even where the catechumen is wholly disposed to confess to the priest who baptizes.

The reasons I have given above seem to warrant a change in what, from personal observation, I judge to be the prevailing practice, at least in the United States, and to suggest as preferable the separate administration of the two Sacraments by two different priests. The danger of a bad confession, through human respect, which would be apt to frustrate all the good intentions of the convert and the sacramental graces in store for him, calls for the utmost liberalism in this respect. The Church herself desires that the widest possible freedom of choosing a confessor be accorded to all her children. It behooves us, therefore, not only to make the fact plain to the convert, but to emphasize it, lest there remain any hesitancy or impression that it is not the respectful thing to do or that it may be viewed as an indication of personal distrust.

P. McD.

A PLEA FOR THE CATHOLIC YOUNG MEN'S NATIONAL UNION.

THE twenty-fourth annual convention of the Catholic Young Men's National Union, to be held during October, in Washington, D. C., invites attention to a subject full of promise and urgency in the field of Catholic endeavor. The Catholic Young Men's National Union is in direct touch with 50,000 or more young men belonging to various diocesan unions and individual societies.

As an organized means for the moral, intellectual, and social uplifting of our Catholic young men, the Union may well claim patient study, if not active support, from all those who are interested in the future well-being of the Church in the United States. The Holy See has sanctioned the work; the Hierarchy has endorsed it time and again; and the fact that from its beginning it has been officered by some of the most zealous, progressive, and self-sacrificing members of our clergy and laity, is sufficient guarantee of its high Catholic purpose.

It is true that there have been failures through a lack of ready responsiveness when such might have been justly expected, or through differences of opinion as to the best methods of conducting the work. But these partial failures and disappointments furnish no solid argument against the universal good that must accrue from young men's societies organized according to the standard of the National Union. What concerns us is the fact that young men form an important part of the Catholic flock, that they are instinctively drawn into relations of brotherhood, and willingly affiliate themselves to societies which appear to offer social or material advantages of any kind. Are we to let them shift for themselves, or, despite their shortcomings, make unusual effort, as ministers of Him who loved young men and was partial to them, to bring them in some particular way under the protecting mantle of Holy Mother Church? We may be slow to recognize the fact, but it is nevertheless true, that our young men are drifting away; they seem to lack the persevering faith and the religious spirit of coöperation with the priest, which was characteristic of their fathers. Especially in our larger cities is this a matter of serious priestly concern and comment. There are in

every parish periodical religious revivals which bring the young men to task, but they seem not sufficient to hold them for any length of time. With all the splendid educational advantages at our command, we might expect better results. We miss everywhere in the young generation the promise of those sterling qualities that betoken the practical Catholic; and the reason of this is, I venture to say, that, after we have done for the young what lies in our power by means of Sunday, parochial, public, or private schools, we fail to hold them during that critical period of life when they must begin to apply their powers of mind and heart in practical contact with the world. It is then that they most feel the need, the direction, and influence of organized association, to strengthen them in their principles through communion with those who are of the same mind and have the same noble ambitions supported by religion. The larger and more perfect this association is, the greater will be its influence for good; and our young men, everywhere animated by the same spirit of honorable progress and loyalty to the Catholic faith, will form a mighty army in the defense of civil and religious right.

The National Union has endeavored to supply this need, and seeks to found a young men's society in every parish. In course of time various plans have been suggested to make it more effective. Of these plans, two deserve special notice. One is to form State unions, and the other diocesan unions, from which delegates-at-large might be sent to the National body. The present system is to send delegates from the local societies. The expense has deterred the majority of the smaller societies from being duly represented; and there have been years when the word "National" was a misnomer as applied to the conventions. These have been held annually in widely separated cities, for the purpose of working up interest in particular sections or dioceses. Sometimes fruitful results have followed; sometimes the contrary has come to pass. The time appears opportune when a National council should be made up solely of representatives from the diocesan or State unions, provided the latter could be formed. This would be in keeping with such organizations as the Catholic Mutual

Benevolent Association, the Catholic Benevolent Legion, the Knights of Columbus, the Catholic Knights of America, and other kindred societies. State conventions might then be held annually, and the National Union formed of representatives from those State bodies could meet biennially. This method would save expense, concentrate effort, and reduce to a minimum the danger of trying to improvise temporary measures and adjust old plans, which, under the present system, weakens the efficiency of the committees in the convention.

There have been some objections to having conventions at all. This is wrong. Young men need a stimulating incentive; and few means rouse enthusiasm for any cause so readily as large gatherings. It has been said that the conventions effect at most only momentary good, and are, on the whole, only junketing trips for the favored few. The same might be said of all conventions. If any convention succeeds in rousing even a handful of delegates to a more persevering effort to help their fellows and show the way to nobler living, it is a success. If the Young Men's Convention did no other business than read diocesan or individual reports, to let Bostonians, for instance, know how New York, Chicago, St. Louis, etc., manage their society affairs, it would be worth while attending. This keeping in touch of city with city, of town with town, is a great advantage for our Catholic young men. It gives them opportunity for exchanging ideas, and takes away that timidity which shrinks from the manly profession of faith, a trait quite prevalent in the modern youth, so confident in all other matters. The convention inspires confidence in the Catholic name, destroys isolation, and gives its members an inkling of their power provided they stand together. It sends them home fired with new zeal, hope, and desire for more perfect organization in every line of their work. Any one who will take the trouble to read the past reports of the Catholic Young Men's National Union will find them quite superior in useful suggestiveness to those of any other Catholic convention of adult men. They are pregnant with uplifting thought, practical plans, directive suggestions, financial problems intelligently discussed by some

of the brightest young men of the country. These things have had their influence, and the best test is that, year after year, despite failures in some localities, the number of societies has increased.

The question of expenses should not weaken our efforts. If we merely consider what other denominations are doing for their young people, we shall find that we are not doing anything very extraordinary. Millions of dollars, if we may believe statistics, are spent annually to cover the convention expenses of the Christian Endeavorers, the Baptists' Young People's Union, the Sons of St. Andrew, the Young Men's Christian Association, and other sectarian bodies. The sects see the necessity of these gatherings to keep alive the waning spirit among the younger element. They constantly rouse the moribund branches into new activity. Their executive detail in the management of these monster aggregations is a profitable study, and the enthusiasm begotten of numbers acts like magic in drawing others. Some 20,000 Endeavorers in Madison Square Garden, as the writer witnessed some years ago, nearly all young men and women, uniting in one voice to acknowledge Christ, was a sight never to be forgotten. We may hold our private opinions about the errors of denominations, but the fact that such demonstrations are a gigantic force for Christianity will generally be conceded. They are a manifestation of the heart of the population, and an object-lesson for Catholics. To say that the Church does not depend upon similar demonstrations is beside the question. The noble fight of the Catholic Centre party in the Reichstag of Germany proves what organization can accomplish in the secular field. The revival of Catholic clubs in Italy, and especially the Anti-Masonic League, lately indorsed by the Sovereign Pontiff, the Workingmen's Associations in France, Belgium and Holland, and elsewhere, are an awakening to the realization that organized effort has become a sheer necessity to combat abuses in legislation and increasing unchristian radicalism of every type. The growing freedom of intercourse between our Catholic and non-Catholic people in educational, commercial, and social spheres forbodes rank indifference in faith unless the back-

bone of our young men is strengthened by every means in our service. Whilst religious bigotry appears on the one hand to die out in our midst, our Catholic young people are developing a sort of *laissez aller* spirit in religious matters, and this to an alarming extent. Never was there more urgent need than now to look after our working boys and young men, to keep them in touch with Catholic influence.

The National Union has sufficiently demonstrated the fact that the parochial club is the most popular means to foster organization among young men, and it has hitherto relied upon the diocesan union to perfect the larger association. A recent writer in the AMERICAN ECCLESIASTICAL REVIEW objected—as others have done for various reasons—to this form of young men's society. He advocated catechetical classes and instructions during the week for the people, and the formation of Holy Family confraternities. He pleaded for a higher spiritual life in the home circle. The plan suggested was admirable; but, after all, it embraces only one department of character-building. Besides, it misapprehends the special needs, activities, and aspirations of the young American. These must be considered in any comprehensive plan for his spiritual betterment. An experienced missioner said not long ago in a conference during a retreat that confraternities to be successful have to be changed from time to time to suit the natural fickleness of popular bodies. Every worker in the vineyard knows that it is necessary occasionally to vary our method of injecting new life into religious societies. A few years ago, for instance, the Confraternity of the Holy Name, in New York City, showed but feeble signs of life and seemed to exist by mere force of routine. One day it shook off its lethargy through the activity of some live lay organizers under the direction of an energetic priest. The revival continued, until now this Confraternity has become a tower of strength in nearly every parish in the metropolis. The Catholic fraternal and benevolent organizations in New York City have now special days for public assemblage at church, and this manifestation of Catholic life on the part of our men dissipates the fear that piety amongst us is likely to become the monopoly

of the women. Such demonstrations count for a great deal. They react healthfully upon honest, fair-minded public sentiment, and at the same time are great forces in stimulating our own weak brethren, putting to shame our backsliders, and paying becoming tribute of praise to those who are loyal. The young men have not been lax of late in this regard. There were over five thousand enthusiastic young Catholics at the Grand Central Palace in New York two years ago, at a farewell given in honor of the visiting delegates to the Young Men's Catholic Convention. They were brought together in orderly procession from their club-rooms, and when they broke forth in a mighty chorus of the grand *Te Deum* in the Cathedral every heart was moved in sympathy with the noble purpose which banded together these young men into a single brotherhood. The same may be said of the last thanksgiving service at the Cathedral on the evening of the National Communion Day. These and similar demonstrations are an abiding proof that our young men are quite willing to fall into line, and only await the initiative from those who are interested enough to study their desires, zealous enough to put praiseworthy plans into execution.

Heartaches will accompany the formation and maintenance of any society, and we must be prepared to meet the foibles, lack of appreciation, opposition, and bickerings which are the usual attendants of any effort to control human nature for some orderly purpose. Every priest of experience knows that he has to make allowance for failures, periods of depression, fickle or waning enthusiasm in all kinds of undertakings which tend to the amelioration of the flock. Young men are not—if we consider their exuberance, lack of experience, native flippancy, commonplace ideas, and social faults—so much worse than their elders. The marvel is that under the circumstances so many of them lead comparatively blameless lives. If they fight shy of reading circles, of literary debates, of lectures on religious topics, and show their evident preference for a game or a dance, it does not prove that they are devoid of higher aspirations or that they cannot be disciplined to become a hard-working, steady set. The ideal man, young and old, is

a *rara avis*. It is surely consoling to know that our young men can be induced to go regularly to the Sacraments whenever sufficient stress is laid upon this requisite in the parochial club, provided it be done without the aid of the whip-tongue of scolding pastor or inconsiderate curate.

What we need, in order to bring about any salutary change, is, above all, a uniform constitution for young men's societies. If once the standard is definitely set, all would conform, and the measure need not interfere with any special bent of the local branches. Another requisite is the erection and furnishing of suitable club-houses. We cannot otherwise attract those who are inclined to lounge on the street corners or frequent pool- or bar-rooms. Some parishes have well-equipped buildings, with gymnasium, bowling-alleys, billiard and pool-tables, reading-rooms, baths, etc. They fill a long-felt want, but they are still too few. The churches are too burdened generally to attempt such enterprises. All this means that we must work up a more generous spirit of financial support among our well-to-do laymen, so as to make the societies self-supporting without any drain on the parish resources. It is no optimism to say that if our young men's organizations were carefully looked after, some wealthy Catholics would readily be found to undertake, from motives of philanthropy and business, to supply the necessary funds. What has been accomplished for the Young Men's Christian Association can be done for our young men, on a less pretentious scale and within parochial limits. If the Protestant Young Men's Christian Association had to depend solely on the support of its members, without patrons, it would not last half a decade. Why should not Catholics display somewhat of the enterprise, business methods, and educational aims similar to those of this gigantic corporation, for the betterment of our own young people? If a carefully devised plan were presented for this purpose by the proper authorities, it is not too much to hope that the initiative would be taken by some of our wealthy brethren. It could be developed to include our working-boys, who are at present wofully neglected. It would open up new channels of endeavor for the union and the uplifting of our

young men, and each success would lead to healthy imitation elsewhere. The young of every parish have assuredly the encouragement and would have the financial support of their parents and friends.

A point that should be insisted upon in this connection is the observance of the age-limit. A young man who has entered the society at eighteen, and has remained in it up to the age of twenty-five, is entitled to a place on the associate or honorary list; but he should not be permitted to be an active member. His usefulness is needed elsewhere, and there are numerous societies of men, sanctioned by the Church, which would welcome him and supply opportunity for his activity. It is precisely the lack of young blood which frequently weakens and paralyzes a young men's society. The young will not, as a rule, fraternize with those who have outgrown their age with its enthusiastic views and desires for improvement. Moreover, the older members, who have outlived the weaknesses of earlier days, are apt to be exacting; they expect too much in the way of steadiness and judgment from the younger men. This is, as has been intimated before, a mistake. The young people who have been employed all day seek relaxation in the evening. They are at an age when the social feeling is at high tide. Why should we not do our utmost to run it into proper channels and foster those social amenities that keep our young people together and create a pardonable parochial rivalry? If young men do not beguile the hours away in literary effort or always give evidence of culture, the reason is that the methods of life now prevailing are not conducive to this result, nor will they change universally in this country for years to come. How difficult we found it in times past to keep a library or debating society at college up to the mark! How many shirkers of their appointed task were there not, even though libraries stared them daily in the face, scholarly direction was plentiful, and college life invited to self-culture. The time is still somewhat distant when high art, literary activity, reading and debating circles, oratory, lecturing, and spiritual discipline will be the sole occupation of our young men and women during their hours

of relaxation. When was it so in any age, except for the few? We must be content to develop a better spirit slowly along creditable lines, and this will be effected by organization such as I have spoken of, and of which the Union is the type.

Hence the National Union deserves broad sympathy and practical help from the clergy and the laity. Its propaganda should be fostered in every parish until the young men throughout the country are organized into a compact body and brought to realize their duties as future defenders of the faith and as representatives of the best American citizenship.

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New York.

THE "MISSA IN DIE TERTIO."

Qu. In last month's issue of the REVIEW, it was stated: "The Mass *in die tertio* is said on the third day *after burial* (depositionis); only anniversary masses are counted from the day *of death*."

The Baltimore *Ordo* says: "Anniversarium et dies 3–7–30 a die obitus vel sepulturae ad libitum computari possunt." The Roman decree runs this wise: "Praedicti dies 3^{us}, 7^{us}, 30^{us} possunt numerari a die obitus sive a die sepulturae." J. F. N.

Resp. Our statement is perfectly correct. The Rubrics of the Missal speak of a "dies tertius, septimus, et trigesimus *depositionis*" (Rubr. in fine Miss. pro Def. in die obitus), whilst a decree of the S. Congregation, which has universal application, states that the "dies anniversaria computatur a die obitus, *non* a die depositionis" (19 Jun. 1700). It is true that rubricists cite a response of the S. Congregation to the effect that the *dies tertius*, etc., may be computed from the day of death; but the terms of this response limit it to Churches like that of Carthage, where there exists an ancient custom. P. Schober, who is one of the official exponents of the Rubrics of the Missal, after mentioning this response, adds "tertius tamen dies *regulariter* congruentius computatur *a die sepulturae*" (De Caeremon. Missae Liber S. Alph. Append. IV, cap. iii, B. n. 2). And the reason is very plain; for if you count the *dies tertius* from the day of death, it will, as a rule, either precede or coin-

cide with the *dies depositionis*, and consequently the prayersin the Missal which speak of the *dies tertius depositionis* lose their application. Our correspondent cites only part of the decree referred to, omitting the limitation which supposes the existence of a *consuetudo*. That there was such a *consuetudo* in Africa (the response referred to is addressed to the Bishop of Carthage, Aug. 23, 1766), and that a similar *consuetudo* probably exists in many countries where the climate (or the civil law, as in Italy) demands burial within a day from the time of death, unless the body is embalmed, is quite intelligible; and in that case the *dies tertius ab obitu* does not generally coincide with the *dies tertius depositionis*. But it may be seriously doubted whether (assuming that the decree was intended to have general application, which is by no means sure) such a *consuetudo* existed in English-speaking countries, and especially in the United States, a hundred years ago. At all events, the *Ordo* is wrong when it states that the *dies anniversaria* may be computed *ad libitum* from the *dies obitus vel sepulturae*.

Whilst we do not believe that the individual priest is bound to inquire into the right and reason of every statement made either by the *Ordo* or by liturgical commentators in general, we believe that there is good ground for maintaining the old rule, viz., "tertius dies regulariter congruentius computatur a die sepulturae," which, if it admits of exceptions, can nevertheless not be said to allow the computation either way *ad libitum*. Naturally the *dies septimus et trigesimus* follow the same method of computation.

WEEKLY CONFESSION FOR THE GAINING OF INDULGENCES.

Qu. In one of the volumes belonging to the series of the *Short Lives of Franciscan Saints*, the author, who is himself a Franciscan, writing of the Portiuncula Indulgence states that the confession required has to be made in connection with the feast, and that weekly confession will not suffice unless there is a special rescript to that effect.

Kindly let me know in your valuable REVIEW if there is any exception to the rule that weekly confession is sufficient for the gaining of all the indulgences granted by the Church under the usual conditions.

Resp. The statement referred to must be an oversight, as there is an authentic declaration of the S. Congregation of Indulgences which expressly declares that the Portiuncula is included in the provision according to which those who approach the Sacrament of Penance as a rule weekly, satisfy the obligation for gaining any indulgence within the week by this one confession. We take the following decree from the *Rescripta Authentica*, p. 277:

Bajocen. Cum Rescripto diei 13 Septembris 1843, Sacra Congregatio Indulgentiarum indulsit RR. DD. Episcopo Bajocensi in Gallia, ut omnes Christifideles hujusce dioecesis, qui infra unam vel duas hebdomadas sacramentalem Confessionem peragere solent, lucrari queant plenarias indulgentias in qualibet ecclesia, seu publico oratorio, ejusmodi intervallo elargitas, etiam absque sacramentali Confessione praefata . . . nesciens Orator, utrum agatur de indulgentiis localibus tantum, aut de indulgentiis plenariis qualibuscumque, postulat, quo sensu intelligi debeat clausula Rescripti, et in casu, quo ageretur tantum de primis indulgentiis, enixe supplicat, ut extendatur ad omnes indulgentias quascumque, de quibus agitur in Rescripto b. m. Clementis XIII, die 9 Decembris 1763 concesso. Et Deus, etc.

Sacra Congregatio die 4 Decembris 1843 respondit: Rescriptum datum Episcopo Bajocensi sub die 13 Septembris 1843 pro consequendis indulgentiis absque sacramentali Confessione pro iis Christifidelibus, qui infra unam vel duas hebdomadas praefatam Confessionem peragere solent, intelligendum est pro omnibus et singulis indulgentiis tam localibus, quam personalibus, pro quibus acquirendis sacramentalis Confessio tamquam injuncta conditio requiritur.

G. *Card.* FERRETTI, *Praef.*
H. GINNASI, *Secret.*

Still more to the point is the following from the *Decreta Authentica*, p. 313:

Veronen. Episcopus Veronensis Sacrae Congregationi Indulgentiarum dubia, ut infra, enodanda proposuit, nempe:

Utrum privilegium Clementis XIII, quod qui assolent confiteri semel saltem in hebdomada, possint lucrari indulgentias plenarias infra hebdomadam occurrentes, cum sola Communione, quamvis in Brevi Apostolico Confessio praescripta sit, valeat et extendatur etiam pro lucranda indulgentia vulgo de *Portiuncula* die 2 Augusti?

EE. PP. in generalibus comitiis apud Vaticanas Aedes die 5 Martii ineuntis anni habitis, praecedentibus hujus Sacrae Congregationis decretis rite perpensis, votoque Consultoris audito, respondendum esse censuerunt: *Affirmative.*

OMITTING OR POSTPONING THE OCTOBER DEVOTIONS.

Qu. In quite a number of churches here the October devotions in honor of Our Blessed Lady were not observed last year. Some said the bishop did not publish any orders to have the devotions, and, in fact, did not have them in the Cathedral; others pleaded the vintage and harvest season, saying that the people could not come in the morning and would not come in the evening. Now, I do not want to be odd; at the same time, Father Dan's experience with Father Letheby in the last number of "My New Curate" has made me somewhat more anxious than I used to feel about such things. Will the REVIEW kindly state whether or not the October devotions are obligatory upon parish priests, irrespective of any orders from the bishop. And if they are obligatory, what should those pastors do whose people cannot well attend, owing to the labors of the vintage season, etc.?

Resp. The October devotions are obligatory (according to the intention of the Sovereign Pontiff, expressed in the Encyclical *Supremi Apostolatus*, September, 1883) in all parochial churches and public chapels dedicated to the Mother of God, and in all oratories designated by the Ordinary. According to a decree, issued August 20, 1885, they are to continue annually until the rights of the Holy See have been fully restored.

To obviate the objections suggested by our correspondent, the Holy Father has made twofold provision: first, as to the manner; and, secondly, as to the time or season in which the devotions are to be performed.

Regarding the manner, the Pontiff prescribes that, "from the first day of October to the second day of November following, five decades of the Rosary and the Litany of the Blessed Virgin shall be daily recited in all parochial churches, and in public chapels dedicated to the Mother of God, and in all such chapels as the Ordinary may designate." "If these devotions

take place in the *morning*, the prayers may be said before, during, or after the Mass (sacrum inter preces peragatur); if in the afternoon or evening (postmeridianis horis), the Blessed Sacrament should be exposed and Benediction given."

Regarding the time or season, a special provision is made by an Apostolic letter, issued August 30, 1884, according to which the Ordinary, for reasons such as our correspondent assigns, may *transfer the October devotions* in honor of Our Blessed Lady *to the following months of November or December*, so that all the special indulgences attached to this devotion may be gained by the faithful who take part in it. "Iis denique consultum volentes qui ruri vivunt et agri cultione, praecipue Octobri mense, distinentur, concedimus ut singula, quae supra decrevimus, cum sacris etiam indulgentiis Octobri mense lucrandis, ad insequentes vel Novembris vel Decembris menses, prudenti Ordinariorum arbitrio differri valeant." (Lit. Apost. *Superiore anno*, 30 Aug. 1884.)

This seems to remove the plea for omitting the devotions in any parish church or public chapel, especially since Benediction may be given with the *ciborium*, as explained in the following article.

PRIVATE BENEDICTION WITH THE CIBORIUM.

In churches or oratories having, on account of poverty, no ostensorium or monstrance, Benediction may be given with the ciborium or the pyx. This is done in the following manner:

The candles (at least twelve) are lit upon the altar, as if for Benediction.

The priest in surplice and white stole, accompanied by two servers bearing lighted candles, goes to the altar, prays a moment, then opens the tabernacle so that the faithful may see the ciborium covered with the veil. He does not take out the ciborium, but leaves the tabernacle door open.

Having genuflected on one knee, he goes to the lowest step of the altar, says the Rosary, Litany, and prayer in honor of St. Joseph. Next he chants or says the *Tantum Ergo* with the usual versicle or response; recites or chants, standing, the prayer *Deus qui nobis*, etc.

The prayer finished, he receives the humeral veil, goes up to the tabernacle, genuflects, takes the ciborium containing the Blessed Sacrament, covering it with the ends of the humeral veil.

He then turns to bless the people in the usual manner (in form of a cross) with the Blessed Sacrament, replaces the ciborium in the tabernacle, genuflects, and closes the door of the tabernacle.

It is advisable to announce the regular indulgences at the beginning of the October devotions: All who are present at the public recital of the Rosary, or who, if reasonably prevented, recite the same in private, gain an indulgence of seven quarantines each time. All who assist at these devotions in public *at least ten times*, or who, if lawfully hindered, perform the same as often in private, gain a Plenary Indulgence in the usual form, provided they receive the Sacraments of Penance and Holy Eucharist worthily during that time.

THE NUMBER OF PERSONS REQUIRED AT BENEDICTION.

Qu. How many persons must, at the least, be present in the church in order that Solemn Benediction may be given?

Resp. The number of persons required to be present in church in order that Benediction may be given is not defined by any law. The various answers of the S. Congregation to questions on this point indicate that, if *becoming devotion and reverence be secured*, Benediction may be given, even though but few persons are present. (See AMERICAN ECCLESIASTICAL REVIEW, Vol. I, page 380.)

FORTY HOURS' ADORATION IN CONVENT CHAPELS.

Qu. The Sisters of N— have a convent and chapel (in which the Blessed Sacrament is kept), attended by one of our priests, who says Mass for them several times a week. The bishop has prohibited the laity from assisting at Mass at the convent on Sundays and holydays, lest they neglect their parish duties. The nuns of this convent have the Forty Hours' Adoration once a year, as is customary throughout

the diocese; and they believe, of course, that they enjoy thereby the benefit of the usual indulgences, etc.

On reading the Decrees of the Second Plenary Council of Baltimore (n. 376, 1), I find that the privileges attaching to the Forty Hours' Devotion, such as the *altare privilegiatum*, the special indulgences, etc., require that the devotion take place in *ecclesia*, or *publico oratorio*. The convent chapel can hardly be called an oratorium *publicum*, as the public are not admitted to it generally. Must the Sisters cease to have the devotion, or what is to be done?

Resp. It is true that the Indult of January 24, 1868 (granting to the bishops of the United States the usual privileges of the Forty Hours' Adoration, without requiring all the conditions set forth in the Clementine Instruction), applies only to churches and public oratories, as expressly stated in the document.

But the nuns are entitled to the same privileges for their chapels, provided the bishop of the diocese, *having obtained a special faculty to this effect from the Holy See*, extends the same to private oratories. In that case the convent chapel is to be left open for visits of the faithful during the exposition of the Blessed Sacrament. This privilege is granted in the Archdiocese of New York, and, probably, also in other dioceses. The faculty referred to is usually given *ad decennium* (Act. et Decret. Conc. Prov. Neo-Eborac. IV, p. 91, IX. Cf. *Commentar. in Facultat. Apost.*, edit. V, p. 259 nota).

THE SACRAMENT OF EXTREME UNCTION.

Qu. What time should elapse before the Sacrament of Extreme Unction is administered to a man suffering from a lingering sickness, *v. g.*, consumption, where there is no perceptible change in his condition? A person whom I attended was surprised that I did not anoint him every month, as he said it seemed to be a rule in the diocese from which he came. The truth of that statement I cannot vouch for.

Resp. The general rule laid down in the Ritual is: "In eadem infirmitate iterari non debet, nisi *diuturna sit*, ut si, cum infirmus convaluerit, iterum in periculum mortis inciderit." Hence, in cases where there has certainly been no change for

the better, the Sacrament must not be repeated; but generally speaking, in all lingering diseases there are critical moments or very acute attacks from which the patient rallies; and such real change in the state of the disease warrants a repetition of the Sacrament at the next acute attack.

RETAINING THE SACRED OILS IN THE HOUSE.

Qu. Is it lawful to keep the Sacred Oils used for the sick in one's bedroom, so as to lose no time in case of urgent sick-calls? I know some priests who do this, and defend the practice as most reasonable.

Resp. Unless the house is at a great distance from the church the Holy Oils cannot be lawfully retained in a private room. The reasons are those of reverence, and are the same for the Blessed Sacrament, which may not be kept in the house except there be actual danger of serious delay and inconvenience. The fact that some priests keep the Holy Oils in the house does not sanction the violation of the law. The S. Congregation has repeatedly declared it an abuse to be corrected. "An attenta consuetudine hanc praxim licite retinere valeant?" *Resp.* "Negative, et servetur Rituale Romanum excepto tamen casu magnae distantiae ab ecclesia." S. R. C. 16 Dec. 1826.

A TIMELY SUGGESTION.

Qu. We find in the columns of Catholic newspapers and Catholic premium lists mention of Alexander Dumas' and Eugene Sue's books and other unhealthy literature, and on the tables of our booksellers the books themselves. Is there no way of stopping this abuse? And would it not be well to furnish busy priests from time to time with a list of books to be encouraged and those to be avoided, especially with a view to juvenile literature?

Resp. We have opened with this number of the REVIEW a new department—"RECENT POPULAR BOOKS"—which will serve as a guide to priests and teachers by briefly characterizing new works, especially in the line of fiction.

Book Review.

GESCHICHTE DES IDEALISMUS, von Otto Willmann, Dr.Ph., Prof. d. Philos. u. Pädagogik an der Universität in Prag. In drei Bänden. Pp. 696, 652, 961. Braunschweig: Friedrich Vieweg u. Sohn. 1894–1897.

There is a deeply beautiful saying of the morning-land, that the eagle has the power of fixing his eye on the zenith sun as he soars aloft. But at times his eye and pinion weaken, and then must he dip into a certain wonder-spring that quickens and renews his faltering strength. Like to the eagle is the human mind soaring towards the Divine Sun, God, the Archetype and Source of all abiding good. The spring that revives its wavering strength is the traditional truth, which, flowing from its primal fount, has been carried onwards from a devout antiquity by the generations that have come and gone. The mind that happily finds these rejuvenating waters becomes the heir of the divine promise fulfilled: replet in bonis desiderium tuum; renovabitur ut aquilae juventus tua (Ps. 102, 5).

With this pretty conceit, Prof. Willmann closes his great work on the history of Idealism. Enlarging the analogy of the wonder-spring to that of a wonder-stream, and conceiving the author as explorer or geographer, one may the better follow the trend and purpose of his narrative. But before committing ourselves to the guidance of the author, one cannot but wish that he had more definitely defined or described the term which he has affixed to the rejuvenating stream of traditional teaching. Idealism is unfortunately a most fickle term, fastening itself on many divergent tendencies and phases of thought. There is, for instance, the transcendental Idealism of Kant, the subjective Idealism of Fichte, the objective Idealism of Schelling, the absolute Idealism of Hegel, to say nothing of the various other idealistic shapes of thinking made famous by Berkeley, Hamilton, and more recent speculative minds. None of these systems, it is true, has its source or supply in the stream of traditional thought in which God-seeking minds find perennial rejuvenation. Still it were desirable that Prof. Willmann, at the opening of his great work, had given the cha-

meleon-like term a fixed coloring; or, returning to our figure, that he had furnished his readers with some accurate description whereby they might recognize at once, by the name, the wonder-stream whose meanderings through the ways of the mind he has undertaken to trace. Fortunately, as we follow his narrative we readily divine his meaning, and are able to advance with him understandingly in his long journey from the twilight-land of prehistoric times to the open light of our closing century.

A history of Idealism that should cling closely to the word itself would not have to go back far, since the term first got currency through Kant, and hardly antedates the last century. If, however, we look for Idealism where "ideas" are treated of, then must we recur to ancient times, above all to Plato, who gave the word the impress of a technical term. Ideas with Plato are the eternal types of essences. By copying them the world participates in existence, and the human mind in truth and wisdom. Plato was led to this acceptation of ideas by the same speculative requirements that Pythagoras sought to meet in his theory of number, as the principle both of the order and harmony of things and of the certitude of knowledge. With Pythagoras, therefore, and Plato, the history of Idealism might start. But certain traits in both these thinkers render it advisable to go beyond them. Long before Pythagoras, religious speculation had found in number, measure, and harmony, at once the laws of the divine and the norms of the human mind.

This, the opening paragraph of the work, suggests at least the author's acceptation of Idealism, and indicates the general ground of the first volume. Idealism is, therefore, here taken in none of the manifold meanings given to it since the philosophical revolution inaugurated by Descartes and reiterated by Kant. The term is meant to designate objectively a philosophical system and subjectively a mental attitude, in both of which ideas are regarded as the *formae rerum praeter res in mente existentes*. In the mind they are spiritual representatives of the essences of things; and the essences of things—their relations, order, laws, tendencies included—are the copies of the archetypal ideas existing in the divine intellect, as that intellect expresses the imitable modes of the divine essence. Or, to quote the words of the author in his third volume: "Idealism is that attitude of the mind in which, through the medium of ideal principles—ideas, measure, form, end, law—the relation of the Infinite to the finite, of thing to thought, of the natural to the moral, is determined" (Vol. III, p. 206). This view that the human mind in its intuitions of the essences, order, and

law and teleology of created things copies in a finite and very imperfect, yet none the less real, way the exemplary ideas of the Creator, has ever been the dominant trait both of the traditional philosophy and of the belief that has always persisted at the heart of humanity, and has been crystallized and given technical expression in that system of thought which is to-day the heir of the permanent elements of all the philosophical truth of the ages past. It is the history of Idealism thus viewed that Prof. Willmann has set himself to narrate. He begins by tracing the traditional stream in its less defined and feebler rills in prehistoric times—amongst the mysteries of the Greeks, the doctrines of the Egyptians, Chaldeans, the Magi, the Vedic, and the inspired Hebrew writers (pp. 1–136). This leads him to the position, which he strengthens on every side, that theology was the original source both of philosophy in general and of Idealism in particular (137-262). Idealism receives a more definite shape in the number-and-harmony system of Pythagoras, but a still more finished moulding in the Ideology of Plato. The rigid Realism of Aristotle, while eliminating what seemed to the cold-headed Stagyrite the emotional additions of his master, gave to the traditional Idealism elements that assured its endurance for all time. Though it encountered obstacles in the Hellenic-Roman period, especially from the pantheism and the nominalism of the early Stoics, yet its continuity remained unbroken, since it was handed on by the Neo-Pythagoreans, and the Neo-Platonists. To these great influences in the development of the traditional tenets—Pythagoreanism, Platonism, Aristotelianism, and the Hellenistico-Roman schools—the author devotes the larger portion of the first volume (263–396).

The second volume follows the course of Idealism through the Patristic and Scholastic periods. The doctrines of Christianity are shown to be rich in idealistic elements. Whilst retaining what was true and proven in the ancient philosophies, Christianity added its own transcendent fund of truth, and thus developed what the author calls Christian Idealism, since in it the former ideal principles preserve their value, and philosophy is re-established on a new and firmer basis (1–92).

The connection between the new development and the older stage is considered at length (93–230); the various factors, especially the Platonic, Aristotelian, and the mystic, that enter into the speculation of the early Fathers being here set forth. A large field both for historical research and for speculation opens out with the Patristic philosophy. This determines the author to concentrate his study on St. Augustine,

who carried over most definitely the body of traditional teaching, and so exerted greatest influence on his successors (231–320).

Scholasticism is next shown to be the logical, as it is the historical, continuation of Patristic Idealism. In this period, however, the conflict is not with the naturalism of paganism, but with the nominalism arising from a false dialectic. This attitude towards the errors of the times has stamped scholasticism with the impress of realism, an impress, however, which no more obliterates its Idealistic character than a somewhat similar temper had done centuries before in the case of Aristotle. How the mediæval schools adopted and developed and systematized the teachings of the Academy and the Lyceum, the author demonstrates in his exposition of Idealism as Scholastic Realism (321–441), and still more strongly in his study of the teaching and influence of St. Thomas of Aquin (442–541). That Scholastic Realism did not disappear with the outgoing of the Middle Ages, but stood firm as the custodian of idealistic principles in its conflict with monism and the various other opposing forces of nominalism, is proven in the closing section of the second volume (542–652).

The main thesis of the third, which is also the largest, volume is to the effect that whilst the ancient Christian philosophy carried on and further developed the ideal principles, there sprang up by its side a number of divergent systems, each claiming the title "Idealism." The transition period between scholasticism and the new philosophy was one of storm and stress. The revolutionizing tendency in every department of knowledge showed itself in the clash and the rise and fall of many contradictory and self-destructive systems. On the other hand, the revival of ancient Idealism told fruitfully in the evolution of science. The Pythagoreanism of the Renaissance furthered the progress of mathematics and of astronomy. The revival of Platonism had a beneficial influence on science, one of the most fruitful principles of the new mathematics, that of analysis, being of Platonic origin. Aristotelianism received a large measure of cultivation in the cloister, especially amongst the Jesuits. Deviation in the Christian schools from Thomistic teaching based itself on the speculation of St. Augustine. This was particularly the case amongst the Oratorians in France.

The new theories of Descartes and of Leibnitz retained ideal principles, but mingled with foreign elements, which crushed out of them the more sublime features they present in the traditional philosophy. Monism, with its destruction of the ideal, was reborn with Spinoza; scepticism and nominalism, which "subjectify" the ideal, was revived by Hobbes and Locke; and naturalism, which projects

the illusions of phantasy into nature, and thus puts a monstrosity in the place of the objective ideal, reappeared with Rousseau. And yet all these new or at least resuscitated systems, notwithstanding their mutual contradictions, were subsumed under the term Idealism. This could have come about only by a radical change in the notion of the "idea." Its real objective content had fallen out, and it had ceased to be regarded as the reflex of the divine thought in things and in the human mind, and had become a mere subjective form. The history of this transformation of the term is told with consummate skill by Prof. Willmann (206–372). It remained, however, for Kant to complete and clothe in a dress of dialectic subtlety, such as had never before been woven of human thought, the process whereby the idea finds itself an empty category or form of the mental faculties. Kant's lofty position in the fane of modern philosophy is due not simply to his vast power of speculation and system-building, but rather more to the fact that he gave an organized form to the then prevailing autonomism, a form which the leaders of individualism hailed with delight. Once Kant had absolved the speculative reason from any objective dependence or law, it availed little to attempt to bridge the chasm between the independent subject and the outer world by the categorical imperative, by the moral postulate of practical reason. If reason is theoretically autonomous, she fails to see why and how she is practically subject to moral law. In Kant, nominalism reaches its zenith. Schelling and Hegel, with all their *apriorism*, taught a certain Idealistic Realism; not, indeed, that of Plato, Aristotle, and the Schoolmen, but at least as set over against the impoverished nominalism, and as indicating an attempt at recovering *ideal* principles. An effort in the same direction is discernible in Herbart, though the influence on him of the English philosophy in the opposite direction is apparent. For a thorough criticism of the inwardness and bearings of Kant's system, and of the ensuing systems in Germany, we must refer the reader to the author (373–607).

Prof. Willmann has set himself to the work, a work to him a labor of love, of tracing the ideal principles that enter into the continuous history of human thought, and his greatest success is apparent where he deals with the efforts to bring back Christian Idealism when it seemed to have been banished from the life of philosophy. The latter third of the present volume is devoted to the movement that has been advancing in this direction during the present half and especially the closing decades of this century. The poet regains by inspiration what the philosopher has lost by specula tion. Christian ideals reappear in the German

classical poetry of the last century, though they show the sad results of their conflict with the sceptical and materialistic *Zeitgeist*. Witness Goethe and Schiller. Yet more potent in the revival of ideal principles was the historical spirit in which the rapidly developing branches of knowledge were pursued—historical jurisprudence and sociology, historical philology, especially in the field of Sanscrit, and the historical study of philosophy and of religion. The idealistic value of these researches is carefully analyzed and measured by the author (679–830). Whilst these influences were making for a reviviscence of Idealism in the world at large, the stream of higher philosophic thought, which within the Church had suffered no break, yet had been contracted and contaminated by the false Idealism of Germany and the Sensism of France and Germany, was given greater force and volume by the reaction in Catholic schools against those baneful influences in the middle decades of this century.

The strongest factor in the evolution of Christian Idealism was of course the memorable encyclical *Aeterni Patris* of Leo XIII, urging Catholic theologians and philosophers to the study of Thomistic wisdom. What influence the papal injunction has had in this direction during the present generation is known to everyone acquainted with the existing state of speculation in our schools. That this development has met outside the Church with the familiar objection of the incompatibility of mediæval philosophy with modern science was to be expected. How futile is the objection is proved by Prof. Willmann in his lucid presentation of the relations between the new science and the old philosophy (887–914). The radical defect in the present tendencies of thought is the divorcing of the special sciences from the general science of philosophy, and the consequent individualization of these sciences. This unfortunate scission dates from Kant and his "subjectifying of ideas." Ideal principles are the basal tissue, the "bodyplasm," to use a Weismannian term, on which the sciences are built and unified. Their influence, moreover, and necessity are most apparent in the sphere of conduct, in life, in society, where they bind together tendencies, efforts, and organized endeavors, with bonds not of a physical but of a rationally moral necessity. With these relations of Idealism to the sciences and to conduct, individual and social, the author is occupied in the two closing chapters (915-961), which he does not conclude without a word of timely warning as to the dangers that threaten modern intellectualism and modern society in consequence of the sundering of spiritual and social bonds that derive their strength and endurance from the objective ideas—the rational nature of man and the sovereignty of God.

This hastily sketched map of the world of thought which the author has explored and described may suggest at least the magnitude of the task he has accomplished—a magnitude which will be the better measured, or rather the immense difficulty of whose measurement will be more readily appreciated, when it is remembered that Prof. Willmann is the first to have attempted a history of Idealism. Of histories of philosophy in general there have been and are many, especially in German; and special phases of philosophic speculation, such as Pantheism, Materialism, and Positivism, have found their narrators; but the story of Idealism has never before been told. What the telling of that demanded from the narrator was nothing less than a mastery of the history of all philosophy of all times, and then the mental selection, from that almost limitless mass of speculation, of the fate of its ideal contents. The hunting up of sources and material, the extent of reading, of collating and sifting which this demanded can to some extent be imagined. If the author did not exercise in each individual reference the most perfect critical judgment, as when *e. g.* he occasionally appeals to Porphyry's *Vita Pythag.*, for some of the sources of Pythagorean teachings, this simply indicates that his powers are human. The marvel is that, in respect to the material, there is comparatively so little to criticise. If we turn to the manner in which the matter is moulded and presented, there is even less to emend. The style is elevated, as becomes the subject, and flows on with that power, and, at times, impetuosity, which could only come from a mind full of its subject, and from a heart enthusiastic to draw others to its convictions. This emotional element seems to be the occasion for some hard criticism in the *Philosophical Review*, passed on the author for his castigation of modern philosophers, notably Spinoza and Kant. The critiques, however, have their chief value as proofs of the practical impossibility in the non-Catholic of realizing the viewpoint of a philosopher like Willmann. This impossibility says nothing against the author's position, but is easily explicable on well-known historical and psychological grounds. On the other hand, the estimation in which Willmann is held by his Catholic compatriots may be illustrated by the following eulogy passed on him by Dr. Seidenberger, of Dieburg: "Great as a seer of the olden Covenant appears the author in these ending chapters [the close of Vol. III]. Standing on high, he surveys in wide-ranging vision the intellectual movement of his people, and laying bare the prevailing evils, both mental and social, he pleads for a return to the ideal forces of the past. Here is a philosopher, not averted from the world, but directing the

rich stream of his deep-sighted speculation into society for its regeneration. Here is a Catholic—*Καθολικός*—in the profoundest sense of the word, his thought bent upon the whole of things, embracing all sciences, spanning millennia, and binding earth with heaven."

F. P. S.

COMMENTARIUM IN FACULTATES APOSTOLICAS Episcopis necnon Vicariis et Praefectis Apostolicis per modum Formularum concedi solitas. Ad usum Ven. Cleri, imprimis Americani, concinnatum ab Antonio Konings C.SS.R. Editio quinta recognita et aucta curante Joseph Putzer, C.SS.R. Neo Eboraci, Cincinnati, Chicagiae: Benziger Fratres. 1898. Pp. 477.

It is very important that the decisions of the S. Congregation, so far as they modify the interpretation and use of the "faculties" granted to our bishops, be kept in view of the missionary clergy. The learned Redemptorist theologian, who has followed the traces of P. Konings, has done admirable work by his accurate revisions from time to time of the *Commentarium*, so that his manual will be found to be a thoroughly reliable source of information. The new edition contains many additions and emendations, embodying decisions which, though they have been for the most part noticed in the current *Analecta* of the REVIEW, yet are here placed in their proper relation to previous legislation. The work had gone to press, it appears, before the author could avail himself of the declaration S. Congr. S. Officii de 20 April. 1898, according to which the "faculties" granted to our Ordinaries are divided into *transeuntes* and *habituales*, the former of which, apart from special legislation, are to be regarded as *stricte personales*, while the latter belong to the Ordinaries as such, which includes the Vicars-General and Administrators.

COMPENDIUM THEOLOGIAE MORALIS ad mentem P. Antonii Ballerini, S.J. opera et studio Rev. D. A. Donovan O. Cist. in 3 vols. Vol. III. Tract. continens De Extr. Unctione—De Ordine—De Matrimonio—De Censuris. Append. et Index totius operis.—S. Ludovici apud B. Herder. 1898. Pp. 408.

We have on two previous occasions called attention to the work of Father Donovan, who some years ago undertook the useful task of reducing the large *Opus Morale* of Ballerini (edited after the author's death by P. Palmieri, S.J.) to three moderately sized

volumes. With the present publication the compendium is completed. As the author does not claim originality, the principal merit of the work consists in the selection of the material framework upon which Ballerini constructs his estimate of morality and of human acts in the light of ecclesiastical legislation and common practice. Father Donovan had a good opportunity of making his work eminently useful by some additions, in the shape of notes, which would take account of certain empiric factors and pertinent decisions of the S. Congregations, quite beyond Ballerini's scope at the time he wrote. This opportunity has hardly been utilized to any extent. The few *notulae* are scant in expression, and on that account, in one or two instances, as in *Note K*, misleading. For the rest, the Appendix "De Prohibitione Librorum," the Elenchus of Condemned Propositions, and the Syllabus are aptly inserted, as the Holy See has but recently declared their continuous binding force. The Index "Scriptorum in Re Morali" might have been enriched by such names as Génicot, De Becker, etc. Altogether, the labor of Father Donovan has furnished us with a useful addition to the Library of Moral Theology, by rendering the text of Ballerini more accessible than would otherwise be the case.

NEW TESTAMENT STUDIES. The Principal Events in the Life of Our Lord. By the Right Rev. Mgr. Thomas J. Conaty, D.D., Rector of the Catholic University of America, Washington. New York, Cincinnati, Chicago: Benziger Brothers. 1898. Pp. 252.

The efficiency of educational methods finds its proper test in the spontaneous interest which the teacher is capable of awakening in the mind of the learner for the systematic pursuit of moral improvement. True greatness, in any sphere, intellectual or experimental, means true goodness. In devising, therefore, a method which would familiarize the young with that pattern of loftiest wisdom, given to us in the life and doctrine of our Lord—the great Teacher who could say to the end of time: "Learn of Me"—the way which no human progress can ever anticipate, Mgr. Conaty has done a work which, despite its modest pretensions, lays just claim to approving consideration in the domain of pedagogy.

"New Testament Studies" places before the young mind an outline of our Lord's life in the form of catechetical instruction, that is to say, the child is led to definite inquiry and finds the

answers with complement of memory texts, moral thoughts, etc. The whole matter is mapped out in lessons (214) dividing the life of our Blessed Saviour into five great periods: Before Bethlehem, Infancy, Youth, Preparation for Public Life, Public Life, with its subdivision of the Three Years, the Miracles, Holy Week, Day of the Passion, Days of Triumph. Preceding these parts is a chapter entitled "Preliminary Studies," in which the nature, authority, and inspiration of the Bible are discussed in simple catechetical "Talks." There are "Hints for the Class Room," a comprehensive list of Biblical names, with their pronunciation and definition, and three good charts.

If used according to the intention of its author, this book will prove one of the best manuals for the use of the older children in our schools. Mgr. Conaty wrote it years ago, before he became Rector of the Catholic University, in form of leaflets, distributed to the children of a Bible class which he had organized. "It is the labor of a hard-working parish priest, striving to help the children of his school to greater interest in the New Testament." Indeed, it is likely to help many others besides school children, because an accurate knowledge of Bible history is not so general as might be supposed, if we consider the important feature which the Bible plays in religion.

The volume is issued by the Benziger Brothers in their best style of letterpress, illustration, and binding.

COMPENDIUM THEOLOGIAE DOGMATICAE ET MORALIS. Auctore P. J. Berthier, M.S. La Salette, France. (New York: Benziger Bros.) 1898. Edit. IV. Pp. 708.

The thorough student of any science is apt not to take kindly to digests and compendiums. Especially is this the case in regard to such profound and complex branches of knowledge as dogmatic and moral theology. Still, the *vade-mecum*, the *multum-in-parvo* manual has its usefulness, if not for the proficient and the leisurely, at least for the beginner and the much-worked. To the latter classes the present volume should be welcome. The seminarian, starting his theology, will find it a map and a not too loquacious guide to the far-reaching region he is about to enter. Yet more will it be to him, when he is about completing his course, a rather easy and certainly a time-saving means of reviewing the principal ecclesiastical sciences. Such students the author has had in mind; but he has thought to meet too the needs of

the busy priest in the vineyard, "ut quilibet sacerdos etiam sacri ministerii curis distentus possit illum per annum percurrere, duas vel tres paginas tantum in unaquaque die legens, et saepe in semihora tractatum integrum in memoriam revocare valeat." The clear-cut method in which the matter is wrought out adapts the work perfectly to this snatch-me-up-and-read treatment, whilst the simple, straightforward style and the generally luminous exposition allows such treatment to repay itself. Fr. Berthier brings to his task a long experience, not only as a writer and professor of the subjects here treated, but as an active laborer in the missionary field. Besides a French version of the present compendium—the appreciation of which may be estimated in a measure by the fact that some 10,000 copies have been sold—he is the author of a large number of ascetical works and others treating of the history of the shrine of Our Lady of La Salette. Those who are acquainted with the latter sanctuary will remember the noble institution that crowns the summit of the favored hill, the seminary for the training of young men, too poor themselves to pay for their education for the priesthood. Fr. Berthier is superior of that institution, and many a zealous levite has been sent thence by him to labor in foreign missionary fields. Whilst the works which he has written, especially the present compendium of theology, have more than sufficient intrinsic value to merit what patronage they are likely to receive, it may quicken the charitable instincts of the reader to know that the profits accruing from Fr. Berthier's books go to help support the work of Foreign Missions, to which he has consecrated his life.

SACRA LITURGIA. Tomus I. Tractatus de Officio divino seu de Horis Canonicis. Ad usum alumnorum Seminarii Archiep. Mechliniensis. Opera J. F. Van der Stappen, S. Liturg. Acad. Rom. Censor. Mechliniae: H. Dessain. 1898. Pp. 337.

The Mechlin Archdiocesan Seminary has long been famous for the excellent text-books which its faculty have issued for the use of theological students. We have referred, on a previous occasion, to the manuals which range over the principal parts of moral theology. In the liturgical course our students have long been familiar with the *Quaestiones Mechlinienses* on the Rubrics, especially since the Rt. Rev. Bishop of Ogdensburg has made a translation of the volume in English. The present work gives evidence of special thoroughness, and brings the necessarily involved directions regarding the manner of reciting the canonical office during the course of the year up to the latest legislation, assigning the proper places to the recent offices, etc.

The division of the work is such as is naturally indicated by the subject-matter: *Notiones praeviae*, which contain definitions, sources, principles, etc. Next the general divisions of the canonical office, followed by a separate exposition of the parts and method of reciting the *Roman* Breviary. The second half of the volume is devoted to the explanation of the special rubrics, including the questions which arise out of the necessity of arranging the office according to the *occurrence* and *concurrence* of feasts. The last part treats of the ceremonies to be observed in the solemn and private recitation of the canonical Hours.

To distinguish this treatise on the Breviary from other well-known and approved text-books, such as De Herdt's *Praxis*, we would say that, whilst P. Van der Stappen deals with his matter in a scientific way, he satisfies the practical needs and desires of the student in liturgy to a much greater extent than the works commonly in use in our seminaries. Thus, to take but one example, in dealing with the hymns of the Breviary, he does not merely give us the rules for their changes, the adaptation of the Doxology, but adds a brief mention of the origin, history, authorship, peculiarity of each hymn in particular. In the same way, he illustrates by practical examples the recitation of the *Horae*, the composition of the *Ordo*, the method of making corrections, etc. All this contributes to elicit the interest of the student by the variety of information which he gains, thus broadening his view of the benefits to be derived from a study which appears to many barren and mechanical. Yet the author avoids lengthy discussion, and manages, so far as we have been able to verify instances, to be thoroughly accurate.

There is a *Tractatus de Rubricis Missalis Romani* announced by the same author, distinct from his illustrated volume *De celebratione SS. Missae Sacrificii*.

LITERATURE ON THE SPANISH COLONIES.

In the interest of our readers who are in search of books on the subject of the Spanish colonies, which have recently come under the jurisdiction of the United States, we invite attention to Catalogue No. 209, published by the great Leipzig firm of Karl Hiersemann. The list contains more than six hundred works, by writers of different nationalities, dealing with the history, geography, social and religious condition, scientific travel, etc., of Cuba, the Philippines, and Puerto Rico.

Recent Popular Books.[1]

ADMIRAL: Douglas Sladen.

The story of Nelson, partly told in a midshipman's reminiscences, partly in the Admiral's supposititious journals, is the subject of this book. The descriptive passages are good, but the journals read as if the hero of the Nile had formed his mind on a modern novel of the hysterical school.

ADVENTURES OF FRANÇOIS: Dr. S. Weir Mitchell.

The hero, a thief of great skill and having a good heart, lives in Paris through the Reign of Terror, barely escaping alive, and sharing the perils of curiously assorted companions, thieves, jugglers, marquises, ladies, dukes, a deformed hag, and a wonderful dog. The history of the time is carefully subordinated to the personal adventures, so that the frivolous reader is unvexed by the fear that he is learning anything, even while a picture of the Revolution is perfecting itself before his eyes.

CAUSES AND CONSEQUENCES: John Jay Chapman. $1.25.

Five essays of a political and sociological character, often paradoxical, and sometimes sacrificing exactitude to epigram, but often stimulating, and never commonplace in manner, make up this volume.

CHEVERELS OF CHEVEREL MANOR: Lady Newdigate-Newdegate. $3.50.

The letters composing the greater part of this book were written by the wife of Sir Roger Newdigate, and describe English country life and English watering-places in the last century. Lady Newdigate was the original of the character of Lady Cheverel in George Eliot's "Mr. Gilfil's Love Story," and its heroine was a member of her household. The novelist heard the family traditions from her father, who was bailiff on the Newdigate estate.

EDUCATOR: Arthur Stanwood Pier. $1.25.

This story deals with the Harvard Summer School, and especially with the common school teachers in its English literature classes, and with the mildly snobbish but upright young gentleman who instructs them. It is true in general outline, and the types personified in its unpleasant personages really exist, although they deny it as often as possible.

EVELYN INNES: George Moore. $1.50.

The heroine, a depraved opera-singer, occasionally indulges what the author properly calls "her vague little soul" with visions of becoming religious, and talks over her sins with such charitable clergymen and innocent nuns as will listen to her tale, she herself "finding it very wonderful" as she tells it. In the closing chapters she forsakes both her lovers in order to pursue this amusement, but the reader leaves her returning to the town where they live, although promising herself to be quite miraculously good. The story is a study in pathology, and pathological study is safe for no one but physicians.

FABLES FOR THE FRIVOLOUS. Guy Wetmore Carryl. $1.50.

Old fables amusingly rewritten in verse, together with a few new ones. The book is mildly witty and some of the fables are exceedingly clever, with many ingenious rimes.

FORTY-ONE YEARS IN INDIA: F. M. Lord Roberts, of Kandahar. $2.50.

This is a new single volume edition of a book which in two volumes has had a larger sale in the United States than any English military book. It contains all the maps and illustrations of the first edition and some new portraits of "Bobs."

GALLOPS: David Gray.

A group of hunting and racing stories in which the same characters reappear, sometimes riding, sometimes driving, sometimes in the club-house, but generally in the company of horses, and always thinking and talking of the horse. The hunting and racing are not imitated from English novels, but are of the purely American species; the innocent fun is American also, and the style is bright and animated.

GHOSTS I HAVE MET: John Kendrick Bangs. $1.25.

Ghost stories, with the ghost invariably resolving himself into a familiar object or a delusion. The humor is sometimes forced, but never ill-natured and never coarse.

GOOD AMERICANS: Mrs. Burton Harrison.

The hero, a brilliant young lawyer, marries a pretty butterfly of fashion, whose wings have glittered in many European capitals, and who hardly understands her husband's sturdy patriotism or his resolutely honest determination to live within his income. The number of personages is much larger than is necessary for the prosecution of the story, but each one is cleverly touched and the general spirit of the book is wholesome.

GREAT LOVE: Clara Louise Burnham. $1.25.

Two heroines, one a gay, independent Western maiden, the other a Bostonian

[1] The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent., except on choice books, but the buyer pays express charges.

damsel of the kind which shines both in society and in benevolent projects; and two heroes, one a good-hearted social butterfly, the other a rather solemn Philadelphia lawyer, play parts in this little comedy. In the very last chapter appears the much-vexed question of a man's duty in keeping betrothal vows after he has ceased to love, and the heroine's solution of it by giving up her own heart's desire, is the "Great Love" of the title. The book abounds in bright chatter, not stately enough to be called conversation, but pleasant.

HEART OF TOIL: Octave Thanet. $1.50.

These stories combine sympathy for the workingman with appreciation of the difficulties besetting the capitalist, and are entirely free from the mawkish sentiment displayed by many writers choosing similar subjects. The pictures by A. B. Frost are not only true to life, but also accurate in costume, a rare virtue in pictures of American workmen.

HELBECK OF BANNISDALE: Mrs. Humphry Ward. $2.00.

The history of a love-affair in which the principals are the ascetic heir of an English Catholic family and his invalid sister's stepdaughter, reared to disbelieve and despise all forms of faith. In the inevitable struggle for mental and spiritual mastery, the girl's overwrought nerves succumb, and in despair, because unable to open her mind to reason, much less to faith, she drowns herself. The author has stated the case on both sides with so much strength as to offend both ill-taught Catholics and wavering atheists.

HER LADYSHIP'S ELEPHANT: D. D. Wells. $1.50.

A farcical story of the misadventures of two newly married pairs, mismated in changing cars while on their wedding journey. Eccentric kinswomen, English and American, and a stray elephant complicate matters amazingly.

HOUSE OF HIDDEN TREASURE: Maxwell Gray. $1.00.

A minute study of what was called "the girl of the period" in the early sixties, the girl who mildly aped men's manners and sports without claiming any right to share in their studies, is the principal feature of this book. The heroine abandons both her follies and her betrothed lover to nurse her invalid mother, and late in life refuses to listen to a second suitor and causes his marriage to her first lover's daughter. The book abounds in humor.

HUNDRED AND OTHER STORIES. Gertrude Hall. $1 25.

Five very carefully written stories of men and women whose lives are as free from religious thought or feeling as if they were puppets. The characters are well studied, and as natural as their limitations permit.

IN THE CAGE: Henry James.

The heroine, an English Post Office clerk, watches the generally unedifying manœuvres of the fashionable idlers whose telegraphic despatches pass through her hands, and at last effectively interferes in a guilty intrigue. Her character naturally deteriorates as she pursues her studies, and the author anatomizes her without mercy.

IN THE SARGASSO SEA: Thomas A. Janvier. $1.25.

The hero, driven into the Sargasso Sea by a storm which disposes of his shipmates, systematically explores the rotting hulks of ancient wrecks, finds a treasure and a cat, and makes his way to the borders of the sea and is rescued. The tale is very circumstantially told and is made almost credible.

JOHN HANCOCK, HIS BOOK: Abram English Brown. $2.00.

Private letters to business men; letters hastily written to the committee of safety and other public persons; love letters to Dorothy Quincy, and ceremonious letters to Washington and other personages, with interesting comment, fill this book. The details of private life and manners, and the revelations of Hancock's character in this unstudied correspondence are valuable, especially as no formal biography of the man exists.

KING'S JACKAL: Richard Harding Davis. $1.25.

The exiled king of an imaginary kingdom; his heir; a prince of the blood-royal, called his "jackal;" an enthusiastic American Catholic heiress who espouses his cause for the sake of restoring the Church to an honorable position in the kingdom; a slightly sketched but imposing figure of a priest, and an American journalist who settles everybody's affairs, are the chief personages. The story is clearly and agreeably written and moves rapidly to a pleasant ending.

LABOR COPARTNERSHIP: Henry Demarest Lloyd. $1.00.

This exposition of the working of the co-operative farms, shops, and factories in the United Kingdom has been made after a careful examination. The author, who wrote "Wealth Against Common Wealth," a forcible statement of the doings of organized capital, writes temperately, with full appreciation of the difficulties of applying novel principles to ancient problems; but he shows that both profit-sharing and genuine co-operation, worker, capitalist and consumer sharing both in undertaking and results, have been successful in England.

LIFE IS LIFE: Gwendolen Keats. $1.50.

Short stories on ugly subjects, which the author treats with no more reserve than one expects from a one-cent newspaper; they are simple studies of possible horrors, concisely and strongly written, but unpleasant, and are published under the pseudonym of "Zack."

LITTLE FLOWERS OF SAINT FRANCIS OF ASSISI: Translated by Abby Langdon Alger. 50 cents.

This is a new edition of a book originally issued in 1887, and containing the first translation into English. The style of this version is that of English folk-tales like "Guy of Warwick" and "Bevis of Hampton," and is remarkably free from any lapses into a more modern manner. A portrait of the "Glorious Poor Follower of Christ," and an engraving of Giotto's "St. Francis Preaching to the Birds," are the illustrations, and the antique "s," black-letter headings, and catch-words add touches of quaintness to the text.

MAN WHO WORKED FOR COLLISTER: Mary Tracy Earle. $1.25.

The stories in this volume are truthful studies of American middle-class life, written in excellent English, and entirely free from the spirit of insolent patronage in which work of this species is often performed in New England.

MAN WITHOUT A COUNTRY: Edward Everett Hale. 50 cents.

This is a new edition, with an introduction dated "in the year of the war with Spain," and a preface relating the history of the book. The "man" was an army officer, a friend of Burr, sentenced by a court-martial, as a punishment for cursing the United States, never to hear their name again. The fable was devised in 1863 in the hope of quickening popular patriotism in the North, and was generally mistaken for truth.

MEG OF THE SCARLET FOOT: W. Edwards Tirebuck. $1.50.

The crudest of crude Welsh rustics and the members of a company of travelling showmen are the characters in this novel. An uncouth dialect, descriptions of all manner of discomfort and misfortune leading to no definite end, and painful minuteness as to detail, make the reading of the book a task, but it impresses itself on the mind.

NATURE FOR ITS OWN SAKE: John C. Van Dyke. $1.50.

The author aims at making the ordinary man "get his head far enough out of his coat-collar" to see the lights, shades, reflections, forms, and colors which he naturally neglects until he sees them upon a canvas, when he instantly criticises them as untrue. There is no attempt to point a moral or to draw a lesson, or to make the observer otherwise than superficially accurate and to give him a new pleasure.

PURITANS: Arlo Bates. $1.50.

A "High Church" rector; two novices in a religious order of which he is Superior; an audacious woman of fashion who meddles in the election of a bishop; a "Broad Church" rector, and many typical Boston women of good family, are the chief personages in this novel, which is written in excellent style with attentive care. The points at issue between the "High" and "Broad" factions are impartially presented. The author's own position seems to be that, whatsoever the belief, it should be held with Puritan fervor.

ROBERT BROWNING'S COMPLETE POETICAL WORKS. 12 vols. $9.00.

This is a new complete edition, minutely annotated by Miss Charlotte Porter and Miss Helen A. Clarke, and has numbered lines, making it especially convenient for the use of clubs and students.

RODEN'S CORNER: Henry Seton Merriman.

Fashionable Englishmen and Englishwomen playing at philanthropy are the central figures in this story, which shows how they became the tools of two unscrupulous scoundrels. The financial intrigue bears the whole burden of interest, the love affairs counting for little, and the women for nothing except to talk. The author's satire is keen.

ROMANCE OF SUMMER SEAS: Varina Anne Jefferson-Davis. $1.25.

The hero, who has long lived in the East and has forgotten English conventionalities, innocently offers his escort to a friend's daughter compelled to voyage to a cooler climate to recover her health, and the two are fairly forced into love and marriage by the ill-natured gossip of their fellow-passengers. A truculent but honest American from Kansas, a new woman of much personal ugliness and corresponding ill-nature, and an English snob furnish the fun of the comedy.

ROSE À CHARLITTE: By Marshall Saunders.

"Rose à Charlitte," the latest American novel with a Catholic heroine, is a Protestant Nova Scotian's plea for the Acadians and their descendants, an earnest advocate's argument against Parkman, and against those who refuse to see the modern Acadian as the sober, industrious, thrifty son of similarly virtuous sires. The author, Miss Marshall Saunders, takes for her heroine a simple country-bred woman, hospitable, thrifty, and clever, her gentle French wit and courtesy permeated by piety, and shows the effect which she produces upon skeptical Protestants. It must be owned that these latter personages are somewhat wooden; but the marvel is that a Protestant writer should ascribe such superiority to a Catholic. When Mr. Crawford's Anglo-Russian materialist heroine shows herself inferior to his noble Catholic lady, the reader may ascribe it to his Catholic prejudice; when Mrs. Humphry Ward, whose childhood and youth were passed in an atmosphere of Catholic and Anglican disputation, makes her nervous, morbid, conceited, half-taught heroine drown herself because she perceives that her nature is incapable of an act of faith, one may say that the Englishwoman, although no Catholic, sincerely dislikes a skeptic; but no such reason can be given

for the superiority of the Catholic characters in "Rose à Charlitte." The book, with its plea for the Catholic Acadians against the Protestant Lawrence and Winslow, is a marked sign of the times.

SIELANKA: Henryk Sienkiewicz.

Stories of Polish peasants at home, in the United States, and fighting in the Franco-German war, occupy the greater part of this volume; but it also contains a dramatic sketch and a play, in which the characters move in higher social circles. The peasant immigrant in the United States is described with intense feeling, and the tale, of which the hero is a stupid but brave soldier is a moving tragedy. "Sielanka" is a sylvan idyl, and "Across the Plains" a romantic description of the overland journey to California before the days of railways. The closing article is an excellent critical consideration of M. Zola and his work, severely condemning both his method and its results.

SIR HUDSON LOWE AND NAPOLEON: R. C. Seaton.

The author attempts to reverse the popular verdict founded on O'Meara's testimony. His evident aim is to show that the "respectable officer" and "faithful subject" eulogized by the Duke of Wellington was the victim partly of the deliberate planning of Napoleon's household and partly of that English sentimentality which invariably tends to regarding a prisoner as abused. Lowe's service in Egypt and under Blucher is described at length.

SONGS OF ACTION: A. Conan Doyle. 50 cents.

A small volume of verses, many of which have been used in the author's novels. All are of more than average merit, and a few are genuine poetry.

SONGS OF TWO PEOPLES: James Riley. $1.25.

The author writes sometimes in the Yankee dialect, sometimes with a touch of the brogue, and sometimes in plain English, and always with more than average correctness, although the shibboleths of more than one county and words peculiar to many States are occasionally attributed to one person. Many of the verses have been copied by half the newspapers in the United States.

SONGS OF WAR AND PEACE: Sam Walter Foss. $1.50.

Agreeable, unpretentious verse, the thoughts of the average American metrically expressed, with shrewd appreciation of their humor. The author never rises to Lowell's level, but he never descends to the faults of Mr. Will Carleton, and his dialect poems are true to rustic usage, not arbitrary bad spelling like Mr. James Whitcomb Riley's.

STORY OF A PLAY: W. D. Howells. $1.50.

A plebeian journalist turned playwright, and his wife, the well-bred and clever daughter of a wealthy man, bicker and quarrel through nearly every page of this book, under the delusion that they are consulting over the husband's work. A fashionable and astute actor and his associates appear at intervals, discussing, rejecting, and at last accepting the play. The book has the accuracy and the artistic excellence of a photograph.

STORY OF GÖSTA BERLING: Selma Lagerlöf. Translated by Pauline Bancroft Flach.

The hero is a dismissed minister who, with his boon companions, led the wildest of wild lives in a remote province of Sweden, early in the present century, at which time the nobles seem to have been as independent of law and gospel as English Elizabeth's captains. The women are but a shade less untrammelled, but some of them are admirable and all are picturesque and novel. The book abounds in striking scenes and in poetical passages of much beauty, and as its descriptions of morals and manners have not been attacked in Sweden, they may be accepted without question.

W. G. WILLS, DRAMATIST AND PAINTER: Freeman Wills. $3 50.

The subject of this biography was an Irishman, the friend of Lady Wilde, and also the friend of every one who chose to ask his aid. He was a painter of fair ability and was chosen by Queen Victoria to execute pastel portraits of some of her grandchildren. He wrote some thirty-two successful plays and a few novels, and possessed a vast company of friends among artists and authors, of whom his biographer relates many anecdotes.

WIVES IN EXILE: William Sharp.

Two women attempt to revenge themselves on the husbands who have left them in solitude, while they themselves enjoy a holiday journey, by taking a sea voyage in a yacht with a crew of women. In the end each saves her husband's life, and they are supposed to live happy ever after.

WOOINGS OF JEZEBEL PETTYFER: Haldane MacFall.

A story of life among West Indian negroes and of their barbarous rites of devil-worship. The hero and heroine have minds, but show no indications of having souls, and the book is unwholesome for all who read it for any motive not strictly scientific. It is chiefly written in what might be called burnt-cork English, a tongue never spoken by any naturally black man.

WORKS OF WILLIAM MAKEPEACE THACKERAY: V. $1.75.

This volume contains the Paris and Irish Sketch Books, Cornhill to Cairo, Sultan Stork, and the description of the performance of Nicholas Nickleby at the Ambigu Comique. Among the letters in the introduction are some referring to the early days of his wife's insanity, some giving glimpses of Tennyson, some dealing with the reception of the Irish Sketch Book, and one describing the feelings with which he wrote his chapter on Jerusalem.

Books Received.

SACRA LITURGIA. Tomus I. TRACTATUS DE OFFICIO DIVINO sèu De Horis Canonicis ad usum Alumnorum Seminarii Archiepiscopalis Mechliniensis. Opera J. F. Van Der Stappen, Episc. Titul. Joppen., Auxil. Emi ac Rmi Dni Petri Lamberti Card. Goossens Archiep. Mechlin. Mechliniae H. Dessain. 1898. Pp. 337. Price, 2.85 francs.

JEROME SAVONAROLA. A Sketch. By Rev. J. L. O'Neill, O.P. Boston: Marlier, Callanan & Co. 1898. Pp. 232. Price, $1.00.

CATHOLIC TEACHING FOR CHILDREN. By Winifride Wray. London: R. Washbourne; New York: Benziger Bros. 1898. Pp. 320. Price, 60 cents.

TRACTATUS DOGMATICI. I. De Virtutibus in Genere. II. De Virtutibus Theologicis. (Tomus VIII. Praelectiones Dogmaticae.) Auctore Christiano Pesch, S.J. Cum Approbatione Rev. Vic. Cap. Friburgensis et Super. Ordinis. Friburgi Brisgoviæ Sumptibus Herder. (St. Louis, Mo.) 1898. Pp. 314. Price, $1.85.

THE LIFE OF ST. HUGH OF LINCOLN. Translated from the French Carthusian Life, and Edited with Large Additions by Herbert Thurston, S.J. London: Burns and Oates; New York: Benziger Bros. 1898. Pp. 650.

NOTES ON MEDIÆVAL SERVICES IN ENGLAND. With an Index of Lincoln Ceremonies. By Chr. Wordsworth, M.A., Prebendary of Lincoln. London: Thomas Baker, Soho Square. 1898. Pp. 313. Price, 7s. 6d.

ANNALS OF THE PROPAGATION OF THE FAITH. May–June, 1898. St. Mary's Seminary, Baltimore. Subscription, 60 cents yearly; single copies, 10 cents.

COMPENDIUM THEOLOGIAE MORALIS ad mentem P. Antonii Ballerini, S. J., opera et studio Rev. D. A. Donovan, O. Cist. Vol. III. Tract. de Extrema Unctione—de Ordine—de Matrimonio—de Censuris. S. Ludovici. Apud B. Herder, 1898. Pp. 408.

NEW TESTAMENT STUDIES. The Principal Events in the Life of Our Lord. By the Right Rev. Mgr. Thomas J. Conaty, D.D., Rector of the Catholic University of America, Washington. New York: Benziger Bros. Pp. 252.